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THE MISSIONARY SURVEY

W. C. Smith, Managing Editor

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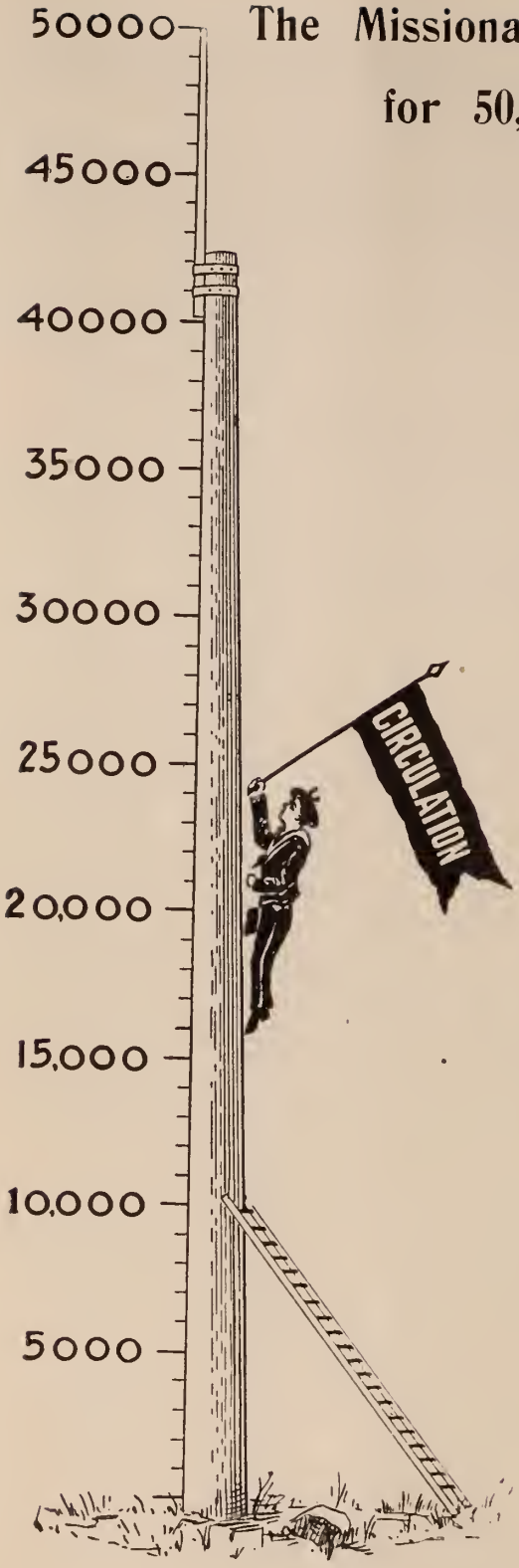


A SOLVABLE MYSTERY.

Many of Jack's friends wonder why he sticks so close to the 24,000 mark on the pole.

These enthusiastic believers in the MISSIONARY SURVEY cannot understand why fifty thousand families in the Southern Presbyterian Church do not *hurry forward* and put down fifty cents, saying: "Send us the SURVEY for the next twelve months without fail—we cannot well get along without it."

Here is an odd situation. Some thousands of people are delighted with the magazine. Their letters and words of praise are almost extravagant in many cases, while other thousands seem to be utterly indifferent to it. Same kind of people in many respects, yet there is a vital difference that must be overcome before Jack can climb.

If you, dear reader, are in the first class, help us to get the second class acquainted with the SURVEY, for it is clear that they are largely in ignorance of its existence and its purpose.

Jack is counting on you.

THE MISSIONARY SURVEY

W. C. SMITH MANAGING EDITOR

Volume III. FEBRUARY, 1914. Number 2.

Published monthly by the Presbyterian Committee of Publication, 212-214 North Sixth Street, Richmond, Virginia.

Single subscription 75 cents a year, in clubs of five or more, 50 cents. Entered as second-class matter November 1, 1911, at the post-office at Richmond, Va., under the act of March 3, 1877

EDITORIAL

LOOKING FORWARD.

The MISSIONARY SURVEY has now been in existence two and one-third years and a large proportion of the church membership seems to be in ignorance of it. When it is remembered that the magazine is the Assembly's own publication, the statement is surprising.

But the SURVEY is not urged upon the church members simply as a challenge to their loyalty. It is a magazine that proposes to win its way purely on its merit, claiming to give a subscriber not only his money's worth, but more.

The richest and most expensively conducted daily newspapers can afford not more than half a dozen special correspondents, regularly, in foreign countries. The SURVEY has more than three hundred of these, the year round; and their choicest offerings are presented in the magazine's monthly collation. At the same time the articles of these "foreign correspondents" bear vitally upon the work your church is most concerned about outside its home activities. They are shot through with the spirit of the great commission.

Still further, the work at home is faithfully mirrored each month in these pages by those most competent to transmit facts in readable shape and draw the inspiration from them.

In the SURVEY'S mechanical and artistic make up, as well as in the matter of its contents, we are endeavoring to give you a magazine that you may not be ashamed of, but rather gratified to exhibit as your church's official organ. We are yet far from our ideal, but working diligently to approach it, and hundreds—yes thousands—of letters have come bearing such pointed approval and commendation, that we feel like progress has been made.

However, no matter how excellent we may make the magazine, all is for nought if we do not reach the people with its contents.

SOME NEW PLANS FOR INTRODUCING THE SURVEY.

With a few exceptions, the best work yet for the SURVEY circulation has been done by the women.

In two cases, business laymen have taken the SURVEY'S cause upon their hearts and time and have sent in lists of subscribers which required long type-written pages. They ran the magazine's circulation up in their congregations to about one subscription to every four members.

In another instance a country pastor, on his calling rounds put the SURVEY in every home of his congregation.

In still another, a Sunday school class of five fourteen-year-old boys executed a campaign which in ten days rounded up fifty-five new subscriptions.

And there are others. If we could

get everybody to working like these, 75,000 would not be an impossible figure for the total circulation; but, as stated, the main part of the subscription getting has been done by the women. Their faithful and almost tireless work has accomplished much, and if they should ever withdraw their devoted help it would be a sad day for us.

Nevertheless, there are in some congregations, families who will, perhaps, never be moved to the point of subscribing to or reading the magazine, unless other means than those already employed be adopted.

It is to reach these with regular Missionary literature that some church sessions are concerning themselves, and several plans have been projected.

One session plans to provide a sufficient sum to supply its entire membership, by families or units, with the MISSIONARY SURVEY, without cost, just as the Sunday school literature is provided.

A Board of Deacons proposes to pay 25 cents on the subscription and offer the magazine to the subscribers who will pay the other 25 cents. They are proceeding upon the theory that the magazine is more likely to be read by one who invests something in it; at the same time they think 50 cents may be seemingly beyond the ability of some who would take it at 25 cents—all the congregation being put on the same basis.

A very excellent plan is proposed by an active church in one of our largest Synods, demonstrated in the following extract from the pastor's letter to the Managing Editor:

This church is now laying its plans for our every member canvass which we take regularly during the month of March for the Benevolent Causes of the Church. In so doing we are anxious to do something more definite for the SURVEY than we have heretofore done. I regard the SURVEY as the best denominational missionary magazine published, and it is a matter of regret to me and to many of my good people that it is not properly supported and appreciated. We are not satisfied with our subscription list: our goal is a copy of the SURVEY in every home and a copy in the hands of every member who has no family connection in the Church.

Several plans for accomplishing this end have suggested themselves to me. The following is the plan which I have recommended and which will probably be adopted, and I pass it on to you at this early date so that if you are interested in it you may pass it on to others. In taking the canvass for the benevolences we expect to ask each member to pledge an amount for the circulation of the SURVEY in our congregation; each family in which a member or members shall so pledge, will receive a year's subscription to the SURVEY. If a member has no family connection in the Church, he will be approached and the magazine sent to him as in the case of a family. Any amount pledged in excess of the cost of the above subscription will be applied toward a general circulation of the SURVEY. When a member prefers to pledge his benevolences *en masse*, we shall include in the amount asked, 50 cents, for this educational feautre of our benevolent activities.

In this way we hope to place the magazine within reach of every member of our Church. In some cases it will not be read; that responsibility will rest upon those who will not inform themselves about the work of the Church, rather than upon us whose duty it is to administer its affairs.

On the front cover of this issue appears a commonplace looking picture, taken just outside the walls of our mission compound at Hangchow, China; but when the unostentatious figure in the foreground is recognized as Dr. J. Leighton Stuart, who was called to his eternal home last November, with a record of 45 years' noble service in China for the Master, the view takes on the proportions of a mountain landscape, and the beauty and fragrance of a summer garden filled with the choicest flowers.

THE WOMAN'S AUXILIARY
OF THE
PRESBYTERIAN CHURCH OF THE U.S.
OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature".

Mrs. W. C. Winsborough, Superintendent, 4211 West Prospect Place, Kansas City, Mo.

"THE AUXILIARY PLAN AT WORK."

First Presbyterian Church, Fayetteville, N. C. Mrs. Watson M. Fairly.

THE new Auxiliary plan was adopted by the Fayetteville Church in December, 1912. The organizations for women existing in the church at that time were. The Foreign Missionary Society. Ladies' Aid Society and two Organized Bible Classes. one for women and the other for the young ladies. We had the boys and girls organized into Covenanters and Miriams. but they were independent societies and only made their reports to the session and Presbytery. We occasionally made an offering for the cause of Home Missions. though we had no Home Missionary Society.—the Ladies' Aid. besides doing the work usually covered by that organization were contributing $50.00 annually to Union Theological Seminary. and the two organized Bible Classes were pledged regularly for contributions to Presbyterial and Synodical Home Missions. And our women were intensely interested in Sunday School work. the majority of the teachers going out Sunday afternoon to teach in Mission Schools. So we found that we were working for all four benevolent causes of our church—but in a very unsystematic way—with no unity of organization.

Under the new plan we have all our women and young ladies organized into one large body of 116 members. called the Woman's Auxiliary. with the following officers: President, first and second vice-presidents, recording secretary. treasurer, secretary of literature. secretary of Foreign Missions. secretary of Assembly's Home Mission. secretary of Christian Education and Ministerial Relief, Secretary of Sunday School and Young People's Work, President of the Ladies' Aid and President of the Junior Auxiliary.

Every member of the Auxiliary was invited to join one of these departments of Church work, whichever she preferred. but in the event she did not choose a committee to work on. she was assigned to one by the Executive Committee which consisted of all the officers of the Society.

Our constitution was revised as nearly as possible according to the suggestive one sent out by the Woman's Council.—except that we were accustomed to meeting twice a month, that is the Missionary Society met on the first Tuesday of the month, and the Ladies' Aid on the third Tuesday, and not to be "too revolutionary" we retained these two meetings, having the entire body meet in the Ladies' Parlor on the first Tuesday, the president of the Auxiliary conducting the devotional service and business meeting. Having one Treasurer she takes up the collection at this general meeting. Then the leader for the meeting (who is one of the secretaries of the Ben-

evolent Causes) takes charge of the program, which can be made so attractive and interesting, now that we have such splendid material from all four of our general officers. The other three secretaries then give brief, but interesting reports of their other meetings which are held on the third Tuesday. After which light refreshments are served by a committee of six, appointed alphabetically from the roll, and a delightful social half hour is spent. At these general meetings we sometimes invite a speaker from another society, or have a lecture on some vital topic and once a year (in June) we have simply a social meeting and invite all the ladies of the congregation. Then in November we have our especial Praise and Thanksgiving meeting. March is the time of our annual business meeting.

On the third Tuesday of each month the secretaries of the four causes meet in different places with their committees and study the work of their particular department, and devise plans for promoting each of the causes in our church. We expect to have these committees rotate in the future, so that each member will be familiar with every branch of our church's work. A report of this second meeting is made at the next general meeting, so that the members of the Christian Endeavor and Ministry Reception Committee also have what the members of the Home Mission Committee are doing and so on—so that whatever committee a member is working on, she is also being informed of the other departments of church work.

As to finances we make out a budget of our needs the first of each church year, and an every-member canvas is made for pledges, of course all do not pledge, some making voluntary gifts each month, and the other organizations may adopt such means of raising funds as they see fit with the approval of the session.

We also had a delightful mission study class last year—taking up "China's New Day." The meetings were held on Friday afternoon at the manse, the Pastor leading in the discussion. We found that meeting around the dining table, with a cup of hot tea to begin with added much to the meetings.

Our Prayer Circle meets twenty minutes before each meeting of the Auxiliary, and we are hoping for great results from this Circle. We also have our women divided into four sewing circles, each of which clothes an orphan at Barium Springs Orphanage, N. C.

As to the results of the new plan our membership is greatly increased and our offerings more than tripled. Our Auxiliary is giving $500 to pay half the salary of a nurse in Korea (Junior Auxiliary $20 to Foreign Missions). Our Home Mission Committee sent $49 to Assembly's Home Missions, the Sewing Circles spent $100 on clothing for the orphans, the Woman's Bible Class gave $50 to Morrison Industrial Institute, the Junior Auxiliary $25 to Elise High School, Miriams $25 to Lee-McRae Institute, at Plumtree; Covenanters $9 for Home Missions, $6 for other causes. Then the Auxiliary gave $29 to Christian Education and Ministerial Relief, $7.80 to Sunday School and Young People's work, besides sending $112.50 to the "Debt Fund" and paying $685.75 towards improving the interior of the church.

The Ladies' Aid spent $235 in church improvement, Mission building, care for the poor, Christmas trees, etc, and $28.45 in other causes.

My report would not be complete without telling you of some of the work our women are doing. For instance, when the Secretary of Sunday School and Young People's Work received her literature and helps from the Richmond office she saw from "A Model Sunday School" that our Sunday School lacked two points of being in the "A" class; they were a "Mission-

ary Committee" and "Teacher Training and Teachers' Meeting." She immediately set to work to put these two departments in our school. So now we have an interesting item about Missions every two weeks, and on January 1st we began our "Teacher Training Class" with ten members, all of whom have stood splendid examinations so far. Then we also began regular weekly teachers' meetings in January. On Wednesday evening we have supper in the church parlor for all the teachers, costing ten cents each—a very delightful supper we have, too. Then we spend an hour in studying the lesson and discussing the welfare of the school. So we are all there and ready for prayer-meeting at the usual hour. The Cradle Roll is under the care of this department, and the Home Department Quarterly is carried to every home in the congregation. This committee has also done some splendid work in Sunday School extension by assisting the pastor and superintendent in establishing Mission schools in our city. We have at present besides our central school, six Mission schools for whites in the factory districts and one school for the colored people, our total enrollment up to April 1st being 1,083.

Our Committee on Education and Ministerial Relief have been very busy the past year writing to our boys in schools and colleges and putting before them the claims of the ministry, besides doing much to increase a spirit of love and colleges and putting before them the claims of the ministry, besides doing much to increase a spirit of love and sympathy for our aged ministers. On one of their "program days" they invited a minister who had recently made a financial canvass for Elise High School to come and tell them more of the good work done by that institution. An offering of $18 was taken, which will go to Presbyterial Home Missions.

And I want to assure you that our enthusiasm for these two "new causes" has in no way lessened our interest in or ardor for Missions.

Montreat, N. C.

PRACTICAL METHODS OF MISSION STUDY.

REV. JOSEPH R. SEVIER, D. D.

First Presbyterian Church, Augusta, Ga.

OUR first endeavor is to get our people to realize that the most thrilling, inspiring and broadening study of this age is the record of the modern Acts of the Apostles. Nearly everyone wants to do some real mental culture work. Why not induce them to study missions, and thus broaden their concept of God's mighty movements in the uplift of the world, while developing their minds?

To this end mission study classes are most inspiring. The plan we have followed for several years is substantially this:

First.—The pastor preached on the importance of every Christian knowing about the Master's work throughout the world. Such a knowledge leads the believers into a deeper faith, and convinces him of his part in the work which Jesus began, and left us to complete.

Then a committee of fourteen was called to lay plans for our study. Several short talks were made by the members on the importance of prayer—plans—perseverance. The most important work of this committee was to select leaders for the study circles. Names were selected and committees of three were appointed to secure the lead-

ers. Here much prayer was needed. The entire membership of the church was divided among committees of three each. They were to pray over their lists, and plan to present good and convincing reasons why each one should engage in the study.

The following Sabbath another sermon was preached on missions, the study course announced, and all urged to join some circle. Cards with the time, place and leader of each circle were distributed by the deacons, and each one requested to sign the card, checking the circle most convenient.

Some of these circles met in the morning, some in the afternoon, or evening, some in the church, and others in homes in different parts of the city. There was a circle conveniently held for everyone.

Those who thus enrolled were checked from the lists at a meeting of the committee after service. During the week the other members of the church were seen personally, and many persuaded to join. As quickly as possible the enrollment was completed, and cards printed showing time and place of meeting, as well as leader and members of the circles.

The course of study ran just ten weeks, and each session was restricted to one hour. At prayer-meeting the pastor spoke briefly on the subject matter studied that week, thus throwing additional light on the subject. Once or twice during the course, stereopticon pictures of the country under consideration were shown. One year Mr. Cameron Johnson gave his interesting "Travelogues."

The publicity committee was an important one. Composed of one member of each circle, it gave to the local papers bits of interesting news about the classes, as well as fresh missionary information. Many not members of our church sought membership in the circles.

At the conclusion of one year's study, a missionary bazaar, or display was held. Each circle, or several circles, represented one of the countries in which our church is bearing the light. All were surprised at the large and interesting collection of curios gathered from many sources throughout the city. Each country gave a little recital of its needs, opportunities, and what our church is doing to meet the situation. This was most instructive and entertaining.

The men's class met Sunday morning before the preaching service, and was fairly well attended. The regular circles meeting through the week made excellent records for attendance and interest. The pastor tried to visit each circle once during the course, and give what help he could to the leader.

A few new ideas which will be tried this year are: Send to each member of the church several letters, cards or tracts on the inspiration and pleasure of Mission Study, thus preparing the way for the committee.

Try to get the pastors of the various churches to adopt the same book and time of study, and thus have the whole city studying missions at the same time.

Get the local papers to give space each week to articles on the current topic for the week.

End the course of study with a series of five or six illustrated lectures—circling the globe. Let each circle sell coupon tickets for this, retaining a part of each sale for their gift to their local Board of Missions.

During the course have several well known speakers give public lectures on the country studied.

Arrange for "The World in Augusta," with display of curios from the various countries. This to last several evenings.

Augusta, Ga.

HOW MANY?

How many Secretaries will have their Annual Report sent to their Presbyterial Secretary by March 31st?

WILL YOU?

How many Presbyterial Secretaries will then at once compile their Annual Report and send it to the Auxiliary office by April 10th?

WILL YOU?

How many Societies will hold their Annual Meeting in March and elect the full quota of officers asked for in the suggestive Constitution?

WILL YOURS?

How many Societies are going to reach the Standard of Excellence this year and so be on the Honor Roll at their next Presbyterial?

WILL YOURS?

THE WOMAN'S AUXILIARY OPTIONAL PROGRAM FOR FEBRUARY.

FOREIGN MISSIONS.

Subject—THE ORIENT.

Hymns—from Psalms and Hymns—594, 595.

Scripture—Psalm 67.

Prayer Circle closing with Lord's Prayer.

Necessary Business.

Short Talk or Paper—Present Conditions in the Orient, a Summons to Missionary effort

(1) Decline in influence of native religions.
Their adaptation of Christian methods.

(2) Eager reception of Western civilization.

(3) Demand for modern education (materialistic and atheistic in Japan: Japan leading the Orient).

Brief Survey of Southern Presbyterian Mission Fields in Orient—

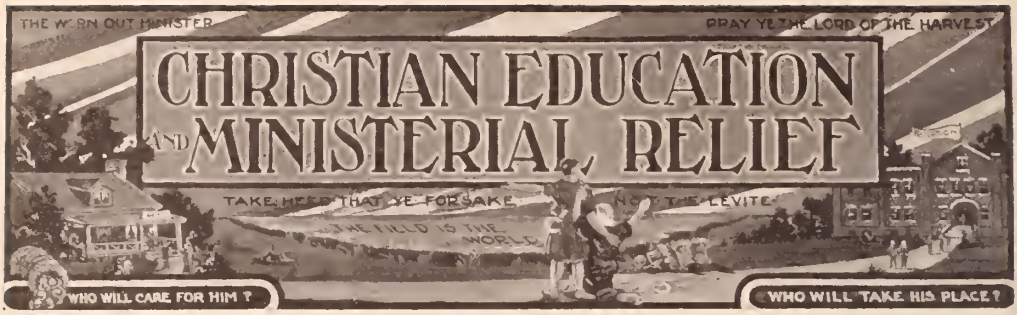
Korea
China
Japan
With chart prepared from annual reports showing number of stations, organized churches, self supporting churches, church membership, Sunday School membership, native contributions and number added last year by profession.

Present Outlook—

Korea—(See Our Missionary Task—Dr. Egbert Smith)
China—(See Our Missionary Task—Dr. Egbert Smith)
Japan—(Why are we neglecting Japan? —Lois Erickson, *Christian Observer*, Oct. 22)

Hymn—587—Collection.

Closing Prayer.


THE WORN OUT MINISTER
PRAY YE THE LORD OF THE HARVEST
CHRISTIAN EDUCATION
AND MINISTERIAL RELIEF
TAKE HEED THAT YE FORSAKE NOT THE LEVITE
THE FIELD IS THE WORLD
WHO WILL CARE FOR HIM ?
WHO WILL TAKE HIS PLACE ?

Address all Communications to
Rev. Henry H. Sweets, D. D., Sec'y.
122 Fourth Ave., Louisville, Ky.

Make all Remittances to
Mr. John Stites, Treasurer
Fifth and Market Streets,
Louisville, Ky.

THE HEROES ARE NOT ALL DEAD.

Mildred Welch.

HE WANTED so much to do something in the world, did this Irish boy with the very Irish name of Higgins.

Deep down in his heart there stirred a strong desire to give his life in service and since there were no longer any Crusades to go on or wars to enlist in what could a great, strong fellow like Higgins do?

He thought first he would be a minister and just by way of practice began to preach to the stumps in his father's field and valiantly did he thunder at his wooden congregation till one day the other boys rose up behind them and shouts and yells filled the air.

It was a tough job. He knew many secrets of the Indians, could draw the long bow and had gotten a whipping for trading his mother's bread for bow and arrows, but of school there was little and at twenty he had to plod his way in classes with little children. But he struggled through and came out into the clearing at last, the Rev. Frank Higgins, big, clean, tender-hearted, weighing two hundred, and with a mighty force in the sweep of his strong arm. He was sent out to a church in a little town in Northern Minnesota. Scattered through all this region were the lumber camps and in them thirty thousand lumbermen. Through the long winter months, strong, hearty, full of the joy of living and the lure of the forests they lived the clean life of the pine-scented woods. When spring came and lakes and rivers were full of logs and the "river-pigs" ready for the drive, not all the men but many rushed into the villages for want of a friendly hand to save, spent in one dreadful carouse of drink and gambling every cent of their hard-gained wages. Then broken, ruined, shamed, kicked out of the snake room of the saloons, they crawled back to camp and till Higgins came nobody cared but God.

"Pilot," said a dying lumberjack whom he was trying to ease for his last journey, "Pilot, go tell the boys about Jesus." Again and again he said it and Higgins, listening, heard his call. It was not what he had dreamed of but he put the dreams aside to become "the lumberjack's sky pilot."

Then began the long tramps from camp to camp, ten and twelve miles apart, over the frozen snow, the thermometer at thirty below, a bitter wind chilling the bone and sometimes the howl of timber-wolves on the trail. But he liked it, the keen and frosty air, the crunch of the snow under his feet, the silent spaces of the great

forests and at evening the soft and golden glow of sunset shining through the long reaches of the trees; and then the noisy welcome of the lumberjacks as he came into the bunk-house with his pack of magazines and papers.

Here in these ill-smelling places, steaming with wet coats and socks, thick with tobacco smoke and oaths, Higgins holds his service, a barrel spread with a blanket for a pulpit.

At first, not often now, he had to stop sometimes to make a boisterous fellow, drunk or spoiling for a fight, learn to behave. Strange to say, the lumberman caught on the point of the jaw with a quick left-handed blow, cherished no grudge and listened to the Pilot afterwards with deep respect and affection.

"Boys," said Higgins once, "if I were studying for the ministry again, I would take boxing lessons." It did not really matter much in the northern woods, you see, about ancient history, but boxing lessons would have been a help. For, being the lumberjack's sky-pilot means that he must pick them out of the drunken, sodden heaps in the saloons, nurse them, keep their money, defend them from the gamblers and runners of the dens, preach to them about their sins in words that drive and cut like the axes they lift up upon the trees—and then when it is all over and the lumberman's hour has come—the Pilot must be very near.

McKenzie, a four-horse teamster was dying and he asked:

"Nearing the landing, Pilot?"

"Almost there, Alex."

"I have a load, Pilot, a heavy load, do you think I can make the grade?"

"With help, Alex."

"I know; you mean I need the help of Jesus Christ."

He did not speak for a long time. The load was heavy and the going hard. Just at the end he whispered in the Pilot's ear: "Tell the boys I made the grade."

Do you think it pays boys, this ministry of the lumber camps, does it pay?

One night Higgins had been preaching at Camp Seven and the men had fancied the singing of "Jesus Lover of My Soul." They were singing it at dawn when the boss opened the door and ordered "all out." And so they scattered, some out upon the frozen lake, some following the long white roads into the pines, teamsters, pushers, road-monkeys, men with axes and saws, singing: "Let me to Thy bosom fly." Farther and farther into the woods still stronger and sweet came back: "Other refuge have I none," till at last through the green-pillared aisles fainter and more faint, but sweeter than any home-coming song were borne the words: "Oh receive my soul at last." The Pilot leaned his head against the bunk-house door and there were tears in his eyes: "I tell you men, it is pay for what I've tried to do for them."

He says it pays, boys. Is there one among you who is keeping his body clean and strong, his mind trained, his heart pure? Then sometime, somewhere God is keeping a man's place and a man's work for him. Don't choose the selfish and the pleasant way. Lest when the long road is ended and rich, respected, successful, you come to spend your last day in the inn we call Life, all the golden dreams and noble hopes of your lost boyhood thronging back, reproach you. "We called you to the hero's deed and the hero's service, but you would not. We call no more."

Will it pay boys—at the end?

THE DAY OF PRAYER FOR COLLEGES AND STUDENTS.

THE General Assembly in session in Atlanta, Georgia, re-appointed the last Sabbath in February, February 22nd, and the preceding Wednesday, February 18, as a time of special prayer for our schools and colleges and the youth assembled in them.

We earnestly call upon all of our people of faith and hope to remember this solemn request of the General Assembly and to give themselves to prayer at this time.

We need a gracious revival of religion in the hearts of our youth who are gathered within the walls of these institutions. Our Church is in sad need of a large increase in the number of efficient ministers. We are not willing to lay our hands on uneducated or half educated men. A novice in human or Divine knowledge is not the man to be invested with the high dignity and responsibility that pertain to the ministry of the Lord Jesus Christ.

From these schools and colleges must come the men to fill the places of our deceased and disabled ministers and to help overtake the vast destitution both at home and abroad. Without the benign influences of religion the schools and colleges of our land must become fountains of corruption and evil influence. No human oversight or discipline can hold these institutions true to the purposes of their founders without the aid of religious principles. The influence of these institutions on the church and the world make them objects of deep concern to all who love righteousness and truth. Here are being trained the future ministers, physicians, lawyers, statesmen and those who are to become the leaders in every department of the church and State.

Since the year 1823 our church has been annually observing a Day of Prayer for these institutions. Wonderful results have frequently followed the observance of this day. The great revival that swept over Princeton in 1850 was in close connection with the solemn keeping of the Day of Prayer. Jefferson, Centre, Oglethorpe, Hampden-Sidney, Yale, Davidson, and other colleges early bore witness to this gracious co-incidence which has later been observed by many others. In many cases the immediate answer recorded in the experience of the Prophet has come to the praying church, "Whilst they were speaking and praying and confessing their sin and the sin of the people Israel and presenting their supplication before the Lord their God." The presidents of many of our colleges have given their testimony that on the very evening of the Day of Prayer a gracious work of grace has begun in their institutions. Without any doubt the fact is clearly revealed that God has heard and wonderfully answered the special, united prayers of His people for the cause of religion in the institutions of learning. Why should it be thought a thing incredible that God will now hear the private, social and public prayer of His people united upon the one request that He visit with seasons of refreshing these schools and colleges in which so many of the youth of our land are assembled, and that He will send forth strong and able leaders in sufficient numbers to hasten the coming of His Kingdom in all of its fullness and power.

The next General Assembly is to be known as an Educational Assembly. How our hearts would be cheered if we could report at that time the conversions of hundreds of our boys and girls in our institutions, and the dedicating

of their lives to the service of our church and of our Lord and Saviour, Jesus Christ.

May this appeal not fall upon cold hearts and deaf ears but may God open our eyes to see the vast possibilities in the lives of these young people and enlarge our faith that we may receive the blessing He is so willing to bestow.

THE COMMITTEE AND THE SYNODS.

THE following table exhibits the work of the Executive Committee of Christian Education and Ministeral Relief in each Synod, showing the number of Candidates for the Ministry aided, the number of families on the rolls of Ministerial Relief, the number of families in the Assembly's Home and School and the amount contributed for the year from April 1, 1912, to March 31, 1913, and the minimum amount requested by the General Assembly from each Synod for 1913-14:

Synod of—	No. of Candidates Aided	No. on roll Ministerial Relief	No. at Home and School	Amt. Contributed 1912-13	Amt requested 1913-14
Alabama	10	13	..	$ 2,725.36	$ 8,752
Arkansas	8	8	..	1,735.11	4,486
Florida	2	7	..	2,268.36	3,666
Georgia	17	23	1	5,001.51	11,147
Kentucky	18	10	..	3,918.39	10,960
Louisiana	7	5	..	2,207.09	4,356
Mississippi	22	10	1	3,347.41	8,820
Missouri	8	7	..	3,102.49	7,443
North Carolina	84	24	2	9,404.68	24,333
Oklahoma	2	10	..	233.66	1,282
South Carolina	22	24	2	8,946.08	13,661
Tennessee	17	12	..	7,149.09	11,286
Texas	41	26	..	4,690.45	15,882
Virginia	43	50	7	17,540.80	28,200
Cuba Mission	1	..	..	.....	.....
Legacy, Interest, etc.		..	..	25,025.16	.....
	302	229	13	$97,295.64	$154,284

THE PAY OF THE PREACHER.

WE say we are a Christian people; but we pay our clergymen rather less, on the whole, than teachers—and much less than bar-tenders. We say things about education and religion; but we act as though we wanted our schools and churches conducted by persons who could not find anything else to do. Five dollars ahead a year for education, or less than that for religion, does not correspond well with professions of deep concern for either.

The secular press is rendering a great benefit to the cause of religion by referring so frequently to a situation which the Church itself has been slow to recognize.

LEARNING AND POVERTY.

The ministry provides no opportunity for those economic which men in other callings may practice without observation or criticism. The New York Evening Post says:

"The clergyman has long been the classical illustration of the alliance between learning and proverty. His economic position in the community has reached the dimensions almost of a crisis."

According to this newspaper the ministry has "the double handicap of being poorly rewarded in money and of misconception as to its aims and its usefulness." The recompense of the preacher as must be the case in a large part of teachers, physicians, and other professional servants of the public, is the consciousness of valuable service rendered. However, the average preacher could retain a good conscience even after he has received a better salary.

Need anything more be said? Is it not clear that no other than an expert financier can live and be honest on the average minister's salary? As our people come to recognize the painful facts of the situation there will surely be a rapid improvement in conditions. A much better average salary will be paid the preacher during his active ministry and a really comfortable support provided when he reaches the age for retirement. Hasten the time, O friend! By full and prompt payment relieve your pastor's mind of present anxiety. By generous gifts to the cause of Ministerial Relief cheer the hearts of the super-annuates and preachers' widows.

"THE VETERAN PREACHER."

HOW TO MAINTAIN A CHRISTIAN ATMOSPHERE ON A COLLEGE CAMPUS.

PRESIDENT WM. J. MARTIN, L. L. D.

THE real difference between the christian and non-christian College is the recognition that the development of the whole man demands as thorough and careful training of his spiritual life as of the intellectual and mental: that the spiritual training is never more important than during the age of his College life: that to be indifferent to this spiritual training, or treat it as secondary to the material is practically equivalent in its results on the young man to direct anti-christian influence; and that it is the paramount duty of the College to whom has been entrusted the whole life of the young man, to train him for God and humanity rather than for self; for eternity, rather than for time; for the loss of his life in the greatest service of mankind, rather than the saving of his life in satisfying the selfish ambition for wealth or power, or for making a *life* rather than a *living*.

The one school may be just as efficient in the training of the mind and body as the other; this will depend solely on the individual school, but the Church school is obligated to do this and more—to throw the best positive official and personal religious influence around the student which is possible, fully recognizing that knowledge that does not take God into account is of little worth, that to know God and Jesus Christ, whom He has sent, is the greatest knowledge, and that to which all other knowledge must be tributary to be of any real value.

This fact of the school's responsibility for religious instruction and

influence the church school *must* fully *recognize* and other schools either *must* officially *ignore*, or *may do so*, unless the men, which at the time administer the affairs of the College, happen to be of positive christian force, and despite the absence of official backing, determine to keep the school christian.

The term atmosphere" as applied to a College is rather indefinable, but is generally well understood. It is the resultant of influences centering on the student body from all directions and which powerfully influences the character and life of the individual both while a student and in after years.

The character of this influence sharply distinguishes the Church and Christian College from all others.

On the campus of the christian College, the atmosphere is not only distinctly moral, but religious, and the students are officially and privately taught that as important as a sound body and a well trained mind are, the soul is infinitely more important. This is not possible under the conditions as they exist under our public school system.

The statement that all christian schools are Church schools may not be strictly true, but the exceptions are so rare that they prove the rule.

The forces which, combined, produce and conserve the Christian atmosphere of a College campus are in the main, as follows:

1. Distinct Church control. The great abiding and perpetuating force for righteousness in this world is the Church, and all the progress of the Church for centuries past has been through the agencies of the denominations. There may be errors connected with the denominations, but they have nevertheless been the greatest agencies for promoting truth and religion and are likely to continue to be.

In order then that the controlling influence of the school shall be abidingly, persistently, and aggressively Christian, I believe it must be under the direct control of a Christian denomination. This is not to be taken to mean denominational management.

2. The Faculty should be without exception men or women of positive, aggressive christian life and influence.

The student learns more of real worth from the life of the teacher than from the class-room instruction the teacher gives.

The College years are those in which the young person is easily influenced towards indifference or antagonism to a christian life and belief. A teacher either indifferent or antagonistic to a religious life is a dangerous influence in any young life, and the more attractive such a teacher is because of other strong qualities he may possess, the more dangerous he may be in his influence.

3. To insure homogeniety and uniformity in life and practice among the Faculty as regards religious matters and their influence among the students, I believe that it is best for all the Faculty to belong to one denomination, and that the denomination controlling the school.

This may be considered narrow, but I believe that theory and facts will bear me out.

The different denominations differ in their relation to worldly matters, and so do members in good and regular standing in the different denominations. A varying practice in such matters by different members of the Faculty is translated into the lives of the young student as license, not liberty, and many a young man will salve his conscience that he is all right because one of his teachers may set the pace of liberal living" as compared with others. This may all be true even among christians of the same denomination but less likely and less markedly.

Study the facts in the case, as illustrated by Colleges of both sorts, and you will find I am sustained, I think.

4. The same thorough instruction in God's word as in other text-books. God honors the knowledge of His Word, and I believe He will bless any College where His Word is taught as thoroughly and efficiently as any other branch. Certainly the knowledge required by any young man of God's Word so taught must be and is powerful in his whole life.

5. The influence on the campus of a body of thoroughly christian students. Such characters mold the campus influence, and in christian Colleges they are found in greater numbers and consequent greater power.

6. Especially among the class just mentioned we stress the influence for good of the relatively large number of candidates for the ministry found in the denominational Colleges. Dedicated, above most men, to teach and influence other men to Christian life, their influence on the campus life must be tremendous for good, or they are faithless to their Saviour. I believe their influence for good is very, very great.

7. The organized Young Men's Christian Association. The best form of the Y. M. C. A. and impossible save in such schools, namely, a practically denominational organization.

8. The College Pastor. A difficult office for any man, but the denominational campus, with a Christian Faculty, and a relatively large body of Christian students make his influence more possible and more pronounced.

I am not sure that I have stated these conserving influences in the order of importance, and I have not attempted to discuss them at all exhaustively.

I am convinced that all fall under two heads and blessed is that school in which both are strong, positive factors.

1. The influence of positively Godly lives.

2. The Word of God as revealed in His Book and taught thoroughly to the students as the most important of all knowledge.

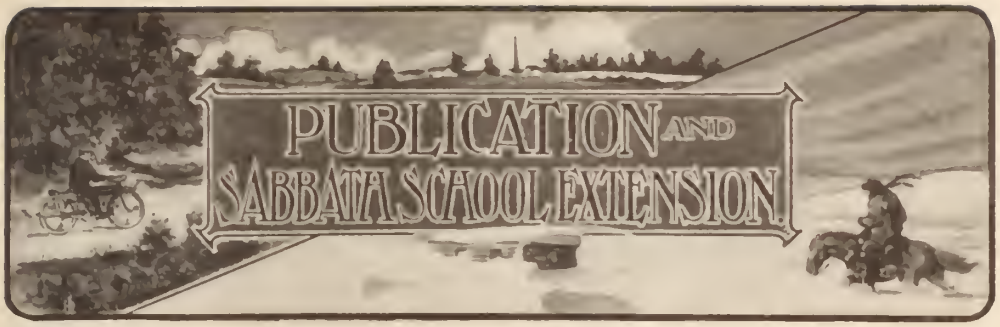
Davidson, N. C.

RECEIPTS FOR CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

During the first six months of the current year the following amounts have been remitted: Christian Education and Ministerial Relief (General Fund), $11,907.75; Education for the Ministry, $3,549.96; Ministerial Relief, $11,940.89; Endowment Fund of Ministerial Relief, $1,820.43; Home and School, $1,775.37; Schools and Colleges, $200.02; Student Loan Fund, $612.69. Total, $31,807.11. During the same period last year $34,571.32 were received. This makes the total decrease $2,764.21.

The General Assembly requests for this work for the year, $154,280. For the first half of the year we should have received $77,140. Our actual receipts, however, have been $31,807.11, leaving $45,332.89 due to date if the request of the Assembly is to be fulfilled.

All funds on hand should be remitted as promptly as possible to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.



Branch Department at
Texarkana, Ark.-Texas.

PUBLISHING HOUSE:
212-214 North Sixth St.,
Richmond, Va.

THEY READ THE BIBLE.

ABOUT thirty-five high-caste Hindoo students in Tinnevelly, roused to interest in Christianity by the opposition it excited among their people, formed a "Bible Reading Society," says a current magazine. One of the rules of the society was that they "should confine their thoughts strictly to the reading of the Bible, without bringing up any objections or asking any difficult questions." It is worth while to take notice of the results of this plan of treating God's message to his creatures: it would seem that declining to interrupt the work of God's Spirit while reading His word, by any cavil whatever, was a good way of silencing the devil; for the report goes on to say very simply that the secretary of the society has already been baptized into the church of Christ, that the president and eight or ten other members are applying for baptism, and that all Tinnevelly is ringing with the matter.

If such results come from the mere reading of God's word, what may we not expect from well directed, consecutive, consecrated study of God's word? That is the hope which inspires the Presbyterian Committee of Publication in every move which it is making to provide suitable courses of Bible study for all ages of the Sabbath Schools for our Church. That is why they have not rested content until they could offer an adapted lesson treatment for every grade—Beginners', Primary, Junior, Intermediate, Senior, Home Department and Adult.

Are you using the right work in the right place? If not you are blocking the way for the best working of God's Spirit through His word.

THE FUTURE FOR THE BOOK.

(Extract From "Christus Auctor.")

The future is all on the side of the book. This is an age of exploration and discovery. Egypt and Asyria are giving up their dead. Babylon and Nineveh are waking from their long sleep to testify. Who shall say what treasurers are hidden away in Constantinople and Rome? What manuscripts may not yet be unearthed? We may be sure this divine light will not grow dim, but, on the contrary, be as the path of the just that "shineth more and more unto the perfect day." Wherefore the Christian church will encourage research, will welcome reverent criticism, will prove all things, will hold fast that which is good, and will walk in the light.

SUNDAY SCHOOL EXTENSION

WHERE—WHAT—WHY—HOW?

OUR OPPORTUNITY—Located: "Way down South in Dixie."
Sixteen states with a population of 32,480,343.
Seventy-five per cent. live in rural districts.
Three per cent. are foreign born.
10,282,383 children and young people between ages of five and eighteen years.
The Sunday School enrollment including adults is 5,956,789.
3,000,000 white children, ten per cent. of whole population, are out of the Sunday School.
2,000,000 colored children are out of Sunday School in the South.

OUR OPPORTUNITY—Displayed.

BY TERRITORY	BY NATIONS
Glorious mountains	Americans everywhere
Unkept mining towns	Chinese and Syrians in cities
Scattered lumber camps	Cubans in Florida
Mill towns by the hundred	Italians in cities
Increasing city slums	French in Louisiana
New town unoccupied	Indians in Oklahoma
Isolated rural districts	Mexicans in Texas
Neglected foreign settlements	Bohemians in Virginia and Texas
Untouched negro settlements	Negroes everywhere.

OUR FORCES—At Work.

Mission Sunday Schools in city and country. Where is yours
Social settlement and church in Winston-Salem, N. C.
Mill settlement with day and industrial school in Danville, Va.
Mining towns in West Virginia and Tennessee.
Cuban and Mexican churches and schools in Florida and Texas.
Italian missions in Birmingham and Kansas City.
Indian Schools in Oklahoma.
Bohemians in Virginia and Texas.
Primary and Industrial Schools and Academies in the mountains of Virginia, Kentucky, Tennessee, North Carolina, Georgia and Missouri.
Negro missions in Louisville, Atlanta, Wilmington and Richmond.

OUR FORCES—Methods, Both in Old States and on the Frontier.

Exploration and survey to get facts by Sunday School missionary.
Visitation from house to house for instruction and encouragement by Sunday School missionary.
Organization of school and church by Sunday School missionary and evangelist.
Nurture for self-support and permanency by Sunday School Missionary and Home Mission pastor.

OUR FORCES—Results.

Sixteen Sunday School missionaries during past year.
Organized sixty new Sunday Schools.
Reported 368 Conversions.
340 schools received donations of lesson literature, song books, libraries and Bibles, tracts and story papers, to the amount of $12,000 a year.
The workers were volunteer teachers, social workers, deaconesses, trained nurses, and

SUNDAY SCHOOL MISSIONARIES.

WE NEED $37,500 FOR THIS VITAL WORK THIS YEAR.

REMEMBER THE OFFERING IN MARCH

Rev. S. L. Morris, D. D., Editor
Miss Barbara E. Lambdin, Literary Editor
P. O. Drawer 1686, Atlanta, Ga.

THE MACEDONIAN CRY.

AND a vision appeared to Paul in the night: "There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them."

In all ages this has stood as typical of a call to minister to human need. Have we appreciated the significance of the fact that it was a "vision" of need as seen by an Apostle, and not the conscious and personal appeal of the needy themselves? The Apostle Paul soon discovered the difference, to his sorrow. The "vision" representing lost souls was a mute appeal, impersonal to the last degree. The Macedonian people represented by the "vision" repudiated the ministrations of the Apostle, and instead of generous reception, gave Paul "stripes and imprisonment." The "vision" was ideal, and represented the unconscious needs of the people who consciously refused to recognize their own needs.

Is not this same difference true in all the world? The Macedonian cry of the heathen nations is the "vision" of the Christian who has ears delicate and spiritual enough to recognize the unuttered cry of heathen souls. Occasionally these heathen themselves re-echo the call, and stand with open arms to welcome the messengers of Heaven; but too often missionaries receive the same reception accorded Paul. Cannibals have feasted upon them, and the Boxers have murdered them. The Missionary knows, however, that the "vision" represents the higher claims and real needs of men, who themselves are unaware of their own spiritual needs.

Have we any "vision" of need very near to us calling for help? The rich may resent our approach, the cultivated may scorn our offer, and even the poor Negro, and the destitute Mountaineer may give us scant welcome; but if we have delicate and sensitive spiritual ears, we cannot fail to hear the mute cry of these lost souls. Shall we allow their unkind reception to neutralize or nullify our "vision" of their need? These people themselves may be all unconscious of the fact that their human need is crying for help, while we can hear in a "vision" their true self saying, "come to our help." Shall we allow ourselves to be repulsed by the indifferent or even hostile attitude of the needy, or shall we decline to permit ourselves to be disobedient to the heavenly "vision"?

EXCEPT.

"Go ye into all the world and preach the Gospel to every creature."

EXCEPT the Africans and their children in the United States, forcibly torn from their native land, once slaves of men and still slaves of their evil passions, numbering now ten million souls. Are we under less obligation to them because we are responsible for their presence in America, and their residence in our own back yard?

EXCEPT the foreigners who have forsaken voluntarily their native countries, and have come to cast in their lot with us in this Land of Promise, "Nearness is the severe test of genuine missionary zeal." "If we love not our brother whom we have seen, how can we love Him whom we have not seen?"

EXCEPT the destitute Highlander, stranded among the mountains, whose only misfortune is residence and citizenship in a Christian country, and for this reason is not considered an object of missionary obligation and Christian effort.

EXCEPT the residents of remote and sparsely settled country communities, where a minister would be "buried alive," and his family deprived of social and educational advantages.

EXCEPT the pioneer, whose roving spirit or adventurous disposition has caused him to push into the "regions beyond" the reach of organized churches and the operations of the average Presbytery, already overburdened with Home Mission obligations and opportunities.

Are these legitimate exceptions to the orders of Christ? Are there any exclusions from the scope of the Great Commission? None will consciously admit the suggestion, or conscientiously deny their obligation to these classes. Yet "actions speak louder than words," and deeds reveal principles. Are there not liberal givers who, by devoting part of their income to Foreign lands or their own local territory, and by failure to assist in the support of Colored Evangelization, Mountain Missions, and religious work among the Foreigners around us, virtually deny their obligation to these classes, which are thus excluded from their sympathy and help? Are they not leaving these needy people so far as actions go, to the consequences of their lost conditions, and so in reality excluding them from the Great Commission?

No one denies any man the right to distribute his gifts according to his own judgment: but if the General Assembly asks the entire Church to devote at least 27 per cent. of its benevolences to Assembly's Home Missions, for the spiritual benefit of these dependent classes, should the large givers pass them absolutely by? If the Presbyterian Church has but one agency for reaching these special and specially destitute classes can we have any part in their salvation, if we fail to support the Assembly's work?

Do not whole Presbyteries and great Synods tacitly exclude these classes from the Great Commission? Do they realize that consequently they have absolutely no part in this work, and have virtually allowed their own needs to supplant and exclude the neediest and most dependent people in our midst?

Is it possible? How? Simply by demanding more from the Assembly's Committee for local needs than it contributes. If a Presbytery or a Synod requires the Executive Committee of Home Missions to return their gifts and advance an additional amount, what part have they in evangelizing the Negroes, Foreigners, Mountaineers, etc. They necessarily exclude these

classes from the Great Commission, so far as their Presbytery or Synod is concerned.

Is there any method of avoiding this difficulty? Certainly. Nothing is more easily done. Each such dependent Presbytery can have its ministry explain the facts, and ask the Churches for a voluntary offering for these excluded classes. If it does not, then what part has such Presbytery in the obligation of the Church to evangelize the Negro and minister to the "Stranger within our gates?"

What Presbytery will be the first to recognize its obligation to the excluded classes?

OUR LARGEST COUNTRY CHURCH.

REV. J. W. ORR, PASTOR.

STEELE Creek Church is out from Charlotte, N. C., eight miles in one of the best farming sections of Mecklenburg county. The country is thickly settled, and the people own and largely cultivate their own farms.

The Church was organized in 1762, and has had a continued growth during all these years, possessing a larger membership today than ever before. The present membership is 720, making it, we believe, the largest country church of Presbyterian faith in America.

Steele Creek Church has had eighteen pastors during the one hundred and fifty-one years of its history. The session is composed of fourteen men, who are progressive, and are men of ability, ranking with the best sessions of our Church. The diaconate is composed of twelve men of correct lives, men who have the Kingdom's interest at heart.

The Young Men's Society has few equals. It has a membership of over 100, and is largely attended. These young men are being prepared for Christian work, and some expect to enter the ministry.

Steele Creek Church is organized on up-to-date lines, and has adopted the "Assembly's Plan" of finances, using the Duplex Envelope. This plan was put into effect two years ago, and this year we made the canvass in one afternoon. Fifty men saw practically every member of this large church in one afternoon.

Our music is equal to the best, and for congregational singing too much cannot be said—it is soul stirring!

This result has been achieved by the "Singing School." About every four years a "Singing School" is conducted, and as a consequence everybody knows

Rev. J. W. Orr, Pastor.

Steele Creek Church.

something of music, many being able to read at sight anything in the church hymnal.

The church owns about 40 acres of land: twenty in the church tract, and 20 in the manse tract. The minister is supposed to do some farming, as about 12 acres in the manse tract are cleared. The new manse has all modern conveniences, and is a building that would be a credit to any church in city or country.

The Sabbath School has a membership of nearly 700. We have two schools with 55 officers and teachers. While the Sabbath School is not organized according to the latest plan, yet from the point of efficiency it seems to meet the needs of the church,—that is in leading the pupils to Christ. We have none of the "leaks" that are deplored so much in modern Sunday school work.

We have two women's societies, a children's society and a young men's organization. These are all doing splendid work, and the interest is steadily growing in the study of the Word and in Missions.

We are grateful that though our membership is entirely rural, we have few of the problems that usually assail the country church.

Our people all attend upon the services of the sanctuary. We all go to church. There are no "Blue Mondays" for the pastor. The question is often asked, "How can there be such a large church in the country?" This community, I would explain, is entirely Presbyterian, and is thickly settled—hence we have not the problem of overchurching, as we have but the one denomination.

The people have largely remained on the farms, and we have not had the exodus into the town that has depleted so many country congregations.

The church is the center of the community life. The community is made up of large families, there being about 400 young people within our bounds.

Our people have the evangelistic and missionary spirit. We are supporting

a missionary in China, and hope in the near future to have one of our own in the United States. The Sabbath is well observed in this community and the catechisms are taught.

Thus the work progresses under God. We trust that the blessing which has attended the work of the Steele Creek Church during all these years, will inspire other country congregations to press the battle in the Master's Name.

Charlotte, N. C.

ATTAINING SELF-SUPPORT IN ST. JOHN'S PRESBYTERY.

REV. JAS. F. WINNARD.

SOUTH Florida is a field of wonderful opportunity for Home Mission work. With one exception, every church in our Presbytery has been assisted from the Home Mission Treasury.

The number of self supporting churches is increasing year by year, but the number of new churches organized and needing both aid and gronping is increasing more rapidly.

For many years this Presbytery received aid from the Assembly's Committee on the "Three for One" basis, i. e., for every dollar we would send the Atlantic Committee as an offering, they would give us three in return to aid in the support of our work. But as years went by there was not the growth in interest nor the development of the work that the opportunities seemed to demand. The Presbyterial Home Mission Committee, therefore after much deliberation, asked that the Presbytery discontinue all applications to the Atlantic Committee for aid, and that we assume the support of our own work, but that this action was in no wise to mean the severing of our relation to the Assembly's Committee so far as our offerings were concerned.

Results were at once apparent. Interest was aroused—offerings were increased—the work enlarged—and a new era was begun in Home Mission work in South Florida.

An evangelist was employed to give his whole time to the weaker churches and new openings. As a result of this, several churches were organized which even now are fairly on the way to self-support. Substantial houses of worship have been erected and in some of the fields the people have built or purchased a manse.

Four years ago our offerings under the old plan were $393 to Assembly Home Missions, and $734 to Local Home Missions. Last year reports show an offering for Assembly Home Missions of $1,022, and to Local Home Missions of $2,507. This increase of practically 300 per cent., in four years of work under the plan of self-support, is itself a testimony to its merit. When the plan was first adopted we were asked to publish our venture through the church papers for the encouragement of other Presbyteries, but we preferred to wait until such time as results should show the wisdom of our action.

"In the land of flowers."

In connection with its regular work, the Presbyterial Committee publishes the "Home Mission Quarterly," which is sent free of charge to every family in the Presbytery, thus carrying directly to the source of our offerings the information that stimulates to even greater giving.

The Presbytery has fixed as a standard for the guidance of the churches in their offerings for our local work $1.50 per member. While some fail to reach this standard others go beyond it.

The Presbyterial missionary who has served us so acceptably for several years past has recently gone to another synod, and our Local Committee is now on the lookout for a man to take his place. We need a man in whom the Spirit of God is, for the field is wide, the sand is deep, and sometimes the sun is hot, but the man who will succeed at this task must keep going.

Our Presbytery has two large cities in which there is a very large foreign population. In Ybor City, Tampa, we have undertaken to evangelize these as the way opens for us. The missionary in this Foreign work is supported by the Assembly's committee, while the Presbytery and the local churches in Tampa provide funds for the maintenance of the work. Only recently a very convenient tabernacle was erected, on the lots lately purchased by the Assembly's committee. This has been equipped after a manner that will enable the work to be carried on very satisfactorily until the permanent buildings can be erected.

On October 1st, last, the churches of Tampa, realizing the need of enlarging their work, assumed in addition to their other Home Mission obligations the support of a city missionary who is now preaching in three of the suburban points with splendid prospects of organized churches in the near future.

South Florida is growing most rapidly. We earnestly pray for the men, the money, and the grace to accomplish the task which God puts before us.

Tampa, Fla.

EVANGELIZE.

Give us a watchword for the hour;
A thrilling word, a word of power,
A battle-cry, a flaming breath
That calls to conquest or to death.
A word to rouse the church from rest
To heed her Master's high behest.
The call is given: Ye hosts arise,
Our watchword is, Evangelize!

The glad evangel now proclaim
Through all the earth, in Jesus' name.
This word is ringing through the skies—
Evangelize, Evangelize!
To dying men, a fallen race,
Make known the gift of gospel grace.
The world that now in darkness lies,
Evangelize, Evangelize!

—*Henry Crocker.*

MISSIONS BY THE SYNOD OF NORTH CAROLINA.

REV. H. G. HILL, D. D.

THIS synod did not engage in evangelistic work until the fall of 1888, twenty-five years ago. It left that work to the Presbyteries, and comparatively little was done.

At that time there were five Presbyteries in the State, and each one had a large number of counties, except Fayetteville, which had only six. The "Mother Presbytery," Orange, embraced nearly one-third of the State area, and there were thirty-three counties, or about one-third of the whole number, that had no organized Presbyterian church. The number of communicants in the Synod was about 25,000.

In the fall of 1888 a convention was called, a day before the meeting of Synod, by the chairman of Home Missions of the five Presbyteries, to consider evangelization by the Synod. This convention, overturned the Synod to undertake this work, and that body agreed to enter upon it. While a majority favored it, there was some opposition, and the latter did not cease over effort to check it until some two years later.

I.—THE DIFFICULTIES ENCOUNTERED.

A few had conscientious scruples as to the constitutionality of the effort. They regarded the Synod, when engaging in evangelistic effort as transcending its constitutional powers, and usurping the functions of the Presbyteries. The writer has heard Synod discuss for a whole day the right of the Synod to prosecute evangelistic work. Another practical difficulty was to raise a sufficient amount of money to sustain this work, without interfering with the plans of the several Presbyteries. This could not be done without employing a superintendent, or financial agent, to appeal to the churches for funds, and some objected to such an agent. A third difficulty was to prevent conflict between the authority of the Synod and of the Presbytery, within its bounds, and to secure harmony between the agents of the two bodies. All these difficulties, however, were finally happily settled.

II.—ORGANIZATION FOR WORK.

The synod having determined to engage actively in the work of evangelism, a synodical committee was appointed, consisting of the chairmen of the Presbyterial Home Missions committees and one elder from each Presbytery, which should supervise and direct the work.

The first evangelist chosen was Dr. Wm. H. Morton, now of Rocky Mount, N. C., and his labors were very successful and encouraging. For some years we had a number of synodical evange-

"In fertile North Carolina."

lists, working with the consent of the Presbyteries, in different sections of the State.

At a later period we had a general synodical evangelist, who was also superintendent or financial agent for raising funds and paying workers. Experience, however, proved that the work of a superintendent for visiting strong churches, and of a general evangelist for preaching the Gospel to small churches, or in destitute regions should be distinct.

For some years now we have had a superintendent of synodical missions, Rev. M. McG. Shields, whose efforts have been signally blessed and efficient, and two general evangelists. The Rev. Wm. Black has been one of our evangelists for some fifteen years, and the fruits of his abundant labors are seen all over the State.

As the number of the Presbyteries increased from five to eight, it was found best for the synodical committee to appropriate sums to the weaker Presbyteries according to their needs, and let their workers labor under the direction of their own committees of Home Missions.

The General Committee of the Synod rarely meets more than once a year, unless to fill vacancies. An executive committee of five, embracing the superintendent and general evangelist meets more frequently.

III.—Modes of Evangelization.

The general evangelists and the superintendent, upon invitations from the churches, approved by the Home Missions committee of Presbytery, hold meetings, lasting from one to two weeks. These meetings are often preceded and accompanied by household prayer meetings for conversions and the influences of the Holy Spirit. The law is expounded, the Gospel is preached, hearers are convinced of sin and brought to Christ, and believers are quickened and edified. Oftentimes breaches are healed, arrearages are brought up, debts are settled, Christian duties better understood, stewardship more fully realized, family altars established, and liberality greatly quickened. Toward the close of the services an offering is taken for synodical missions.

IV.—Results Attained.

The effects produced by synodical missions are marked, varied, and blessed.

Churches have been planted in more than twenty counties. Only thirteen counties in the eastern part of the State remain now without a Presbyterian church. Our roll of communicants has advanced from 25,000 to 50,000. The scale of giving is much higher, and more liberal contributions are made to all church objects. We have not only a larger, but a more intelligent membership.

Synodical evangelization has reacted on the work of the Presbyteries, and the Presbyteries are doing more and better work than they ever did before.

Maxton, N. C.

HOME MISSION TOPICS.

JANUARY	The Assembly's Home Missions
FEBRUARY	Local Home Missions
MARCH	Mexicans in the United States
APRIL	Mountaineers
MAY	Foreigners in the United States
JUNE	Mission Schools
JULY	The Indians
AUGUST	Problems
SEPTEMBER	City Missions
OCTOBER	The Great West
NOVEMBER	Colored Evangelization
DECEMBER	Woman's Work

A country church; there are many like this.

THE NEEDS OF THE SMALL CHURCH.

MRS. D. O. SMITH.

"How beautiful they stand!
Those ancient altars of our native land,
Amid the pasture fields and dark green woods
Am'd the mountains' cloudy solitudes,
Each in its little plot of holy ground,
How beautiful they stand,
Those old white churches of our native land."

—Joel S. Ives.

IN THESE early days of the twentieth century, the Church is in a transition period. Never perhaps has she been so actively engaged in missionary effort, social uplift, and charitable and philanthropic work as at the present time, and naturally the large city churches were the first to adapt themselves to the new conditions.

These changed conditions are affecting also the small city and suburban churches, which confront today serious problems. Indeed their very existence is threatened.

The trolley and train have made it possible to live in suburban districts, and yet retain membership in some favored city church. People who would not live in a community bereft of church influences, frequently contribute nothing to the moral or financial support of a struggling church of their own denomination in the immediate neighborhood. This is fair neither to the small church nor to themselves, for they can have little part in the life of the remote congregation to which they adhere.

But there is another, and an even more serious consideration: that is the Lord's command: "Remember the Sabbath day to keep it holy; in it thou shalt do no work," etc., enjoining the obligation to reduce the Sabbath toil to a minimum.

So serious has this situation become that the question was presented to a Special Committee on rural churches appointed by the General Assembly of the United Presbyterian Church: "Is the trolley to wreck our suburban and country churches?" The following is the answer of Dr. Wallace, a member of this Committee, and also a member of the Roosevelt Country Life Commission:

"Whether the trolley, or the building of roads suitable for automobile travel will wreck the suburban or rural churches, will depend entirely on the spirit which actuates the people. If they regard their church and its services simply for their convenience and edification, and are ready to forsake them when greater conveniences are offered within reach elsewhere, it will surely die. But if imbued with the spirit of the Master, or of the founders of Christianity, or of foreign missionaries, it will live and grow."

One of the saddest things of the pres-

ent day is the abandonment of the small churches. There is such a magnetism and enthusiasm about a large body of workers, that some influence must be brought to bear to offset this inclination.

The Missionary Societies of the small churches are facing this difficulty. The larger societies being so well equipped for study and work, makes it hard to hold the members of the small society, unless happily they are held by a sense of duty.

To discover a work for all the members of a church or society, and get them at it, is not an easy task. Yet, it is one of the essential things. But this very difficulty may prove one of the advantages of the small church, for the working force being so inadequate, it is necessary to use the raw material —and here is our opportunity.

But right here is also a danger. Rev. J. Hudson Taylor of the China Inland Missions says: "The greatest danger of the present day is that the intense activities of our times may lead to zeal in service, but also to the neglect of personal communion with God. * * * * * But work we must not neglect, and the success of a church or society is personal, 'one by one' work on the part of the individual members We work—yes, but how little we accomplish. We are told that we receive not, because we ask amiss; and our work is often unsuccessful because we work amiss."

According to the last church census it takes 22 church members one year to make one convert, and this 22 includes the pastor. We face the appalling truth that most of us do not in all our lives bring a single soul to Christ.

But preaching alone will not remedy this. More personal work and prayer are needed. In planning our meetings more attention should be given to the devotional part, which should be made their chief attraction. By careful preparation and prayer, a meeting may be successful, be there many or few.

In questioning a number of ministers regarding the problems of their churches, not one mentioned finances, and yet it is a real problem with the small church, which as a rule, has no wealthy members.

We will have gone a long way toward solving the problem of money, when the members realize that they are to pay and not give to the church. The grocer is not given the amount of his bill. He is paid for value received. Any plan that will make God's people willing to pay according to the ability He has given them will put the Church on a sound basis. That suppers, lectures, entertainments, etc., have a place in the work of the church there is perhaps little doubt, but to make these the means of financial support in our missionary or church work is a different matter. Let the Christian pay his debts. The Lord says "one-tenth," how much do you say?

Another universal need is more thorough education of the members along the line of the Church's work. An instructed church is always a live church. Our Church papers and missionary publications should be in every home. They not only report the work of the Church, its benevolences and activities, and help educate our people in their duties as members, but they strengthen our faith, for it is a great encouragement to know of victories along the line. Many a battle has been gained for our Captain by the knowledge of other victories He has won. Church literature is a great power for good!

As to the social aspect of the Church's work. Since our Maker has seen fit to endow us with a social nature, an atmosphere of sociability should pervade the house of the Lord. The handshake, not only by the pastor, but by earnest people who have the spirit of welcome in their hearts, will prove a great help.

Let us stand loyally by our Church, pay to the Lord His due, and give to Him from a grateful heart; be unselfish in our work for Him who "pleased

not himself;" and live much in prayer and communion with God. And since four-fifths of the churches in our country are small congregations, let us resolve to be faithful to the little church, and God will bless our efforts: and we shall receive a blessing in doing our duty in that which lieth nearest our hand.

Ormewood, Atlanta, Ga.

MACON PRESBYTERY'S OPPORTUNITY.

REV. L. W. CURTIS.

Superintendent and Evangelist

THE eyes of multitudes of home seekers are from other sections of our country now turned to the south, and are largely focused upon this immediate section. Once thought of as "a malarial hotbed," and the "home of the wire-grass," now the deep well has been demonstrated as practicable for supplying good pure water and draining mosquito-breeding ponds, and these once depreciated lands have proved unsurpassed for productiveness and ease of cultivation. Not even the famous Blacklands of Texas and Oklahoma, or the fertile valley of the Mississippi, excel them. In this territory may be grown everything from the orange of the semi-tropics to the wheat of the Northwest, and in the forests are found both the palm and the sturdy oak.

The desirability of this section is being widely advertised in many ways. A good method is the National Highway, which enables automobile tourists to visit the middle section of the Presbytery. Good sand-clay roads are found all over Southwest Georgia, and together with the railroads form a net work of shipping facilities for the farmer. These things are attracting constantly increasing numbers.

Broadly speaking, these new-comers are not identified with churches of any sort. How will our Church meet this opportunity and obligation? But irrespective of this influx, conditions are most serious. Sixteen of the forty-four counties in Macon Presbytery are without a Presbyterian church, and four others have only nominal organizations,—nearly half our counties are without a Presbyterian church. You say there are other churches! True, but listen to these facts: Of the 205,000 white people in this section, over ten years of age, 96,406 are members of no church—*one half* our white population are unsaved. These, together with large numbers brought into the Church by means of excitement and high pressure methods, present a most alarming condition which our Christian people must face.

These non-church people are scattered over all the Presbytery, from Moskokee County in the Northwest with its 8,000, to Brooks in the Southeast with 3,500, up to Bibb in the Northeast with 9,500, down to Decatur in the Southwest with 4,000. In between these are other thousands. Truly this calls for serious thought and effort on the part of Presbytery.

In the past, the need was not realized of the rural mission preaching point and the Sunday school as an essential means of conserving the religious life of the country, as well as furnishing a source from which the town and city church was to draw its strength. Nor was any effort made to develop this important phase of the church's life. Hence the deplorable condition of the rural church.

But a new spirit is coming over the Presbytery, and there is an awakening that is promising and encouraging.

"Getting a living out of the fruitful Georgia land."

Both ministers and churches are catching the vision, and already there is a breaking away from the old, and an entering upon the new. Back of this is a well organized Presbyterial Home Mission Committee that has within the past year put a man into the field as evangelist and superintendent for all his time.

A gentleman in one of our counties who is in touch with religious condition of the rural sections, stated that, "if he could do so, he would put up the money to place three or four safe and sane evangelists in the county, to do nothing but carry the Gospel all over that county, for he knew that no more needy condition was to be found in the State of Georgia than existed out there away from the railroads."

There is a growing realization of the need of better educational, farming and commercial facilities with which to meet present conditions and the new development. Shall the Church lag behind?

Macon, Ga.

WATCH THE CHURCH PAPERS

FOR ANNOUNCEMENT OF

Our Star of Hope

AN EXERCISE FOR CHILDREN'S DAY FOR HOME MISSIONS

TOILERS AT HOME.

MISS BERTHA SAYRE.

We hear of the army of workers
Who sail o'er the ocean wave
To carry the glorious message
Of Jesus, the Christ who doth save.

In China, Japan and Korea,
In Africa's sin-darkened land,
They stand, the glad news proclaiming,
This mighty, victorious band.

But little we hear of the toilers,
Who to heathen lands cannot go,
But cheerfully here in the Homeland
Spread the tidings. Of them do we know?

In lonely and desolate places,
'Mid poverty, suffering and sin,
They work with spirits undaunted,
Trying souls for the Master to win.

To mining camps reeking with vices
They carry the sign of the cross,
Heeding not abuses and curses,
For Christ counting all things but loss.

On mountain tops high, isolated,
On far-spreading plains of the West,
We see them again, still forsaking
All things that the world counteth best.

And unto an alien people,
Coming each year to our shore,
They offer the greeting of brothers,
And point to the open door.

Ah! patiently, humbly, they labor;
These soldiers of strength for the Lord,
Through hardships, discouragements, dangers,
Proclaim they the life-giving word.

For our prayers and our money they're asking,
Though the gift be ever so small,
Let us give, and receive the great blessing
From Him, the Father of all.

Oh! list to His voice sweet and tender,
The message is plainly to thee,
"Inasmuch as ye do it to these least ones,
Ye do it my child, unto Me."

Houston, Texas.

HOME MISSIONS IN LOUISIANA.

T. M. HUNTER, D. D.

This is a land that man has never allowed God to finish. It was discovered two hundred years too soon, and man has ever since been trying to overcome nature's disadvantages. It is a land where the rivers flow from the Mississippi, and not into it: where steamboats ride twenty feet above the surrounding land; where Spaniards are named O'Reilly, where Creoles are called O'Brien, and where Negroes speak French.

Louisiana receives the waters from thirty-eight States, yet pours its own waters into the Gulf, and not into the river. It builds mighty earthworks to defend itself from the floods of the North. It has received the cream of the soil from more than half the Union: there is no bottom to its land, no limit to its richness, and man can live without working—as many of them do.

The people of this State, like its soil, have come from every quarter of the globe—but not always the "cream."

"Along the Mississippi."

The proud families of France, and the convicts from her penal institutions, explored its marshes and bayous, and set up an empire for Louis. The Spaniard ruled over it, and gave dignity to its laws, and romance to its history. The Acadians from the British expulsion, Evangeline's people, settled along its slow-moving rivers, and tilled their little farms, and drank their black coffee, and have moved very little since. Later came the English and Americans, and to-day we find the sturdy Scotch-Irish Calvinist and the Romish Cajan living side by side, each losing something of the characteristics of his religion by the contact. In recent years have come the hordes from Southern Europe, without a religion except in name.

This mixture of races is a challenge to the Church of Jesus Christ in our Southland, but the challenge cannot be met by methods which prevail in the Puritan settlements of our country.

Louisiana has been lost several times to the Protestant Church, first when the Huguenots were refused permission to settle in its bounds, and in later times when the Church has not followed up the opportunities which have opened before it.

In recent years the Church has begun to stir, and some progress has been made. Where twenty-five years ago there was practically no Church in Southwest Louisiana, today we have strong Churches. The eastern section has suffered beyond measure by boll-weevil and overflow, and the infant Churches of the last generation are supporting their mothers.

We are also sending men into these fields who can speak the language of the people—French, German, Hungarian, Syrian, Italian, as well as the English. But what can so few do among so many?

Especial attention is being given just now to the evangelizing of the Italian, a people kind, lovable and teachable, and peculiarly open to the gospel. Among them we find some Protestants of the Waldensian type, some soldiers of Garibalda, some Free Masons, but only too many who are atheists. It is not necessary to war on the Roman Church in preaching to these people, a large part of them are out of touch with any Church.

To meet this need, the Presbytery of New Orleans supports one Italian minister, and Louisiana Presbytery another. The Assembly's Committee is doing its share, but it could and would do much more, if the funds were available.

The French present another problem. They are not foreigners, but the first settlers. We make a mistake when we do not claim them for the Protestant Church. In their veins flow the blood of that race which produced our Calvin and the noble Huguenot martyrs. They have been neglected by all churches, and many have had few school advantages.

There are great sections of the State where the pure gospel is never heard, whole parishes without one Protestant service or Sunday School. But far-reaching changes are taking place: the saw mills are letting the sunshine into the swamp, drainage boards are drying out the land, the rich deposits of centuries are yielding their riches to in-

dustrious farmers, our sugar fields are the most beautiful and highly cultivated farms in the South, and we are producing enough rice to feed the nation. We have the greatest oil and gas wells in the world, the largest sulphur and salt mines, the greatest river flows through the State, the best river docks are at Baton Rouge, the largest ships of the world find safe anchorage two hundred miles from the mouth of the river. The Panama Canal will make us the front door of the nation. Our equable climate and healthfulness will make this the greatest State in the Union.

But what is all this unless we can furnish religious advantages to the people who are coming to us? The religious destitution of those parts of the State where the Protestant Church has not gained a foot-hold, is as great as in the countries of South America where we send missionaries.

Some months ago the writer begged for men to come to this field. Today we have more men than we can support. Our plea today is that the Church will furnish our Committee with the money to prosecute this work. Unless the contributions of the Church increase, we may have to curtail work already promisingly begun.

In past years we have had to contend with yellow fever and flood. The fever has been conquered, the floods will be. We are contending against spiritual darkness, and need the help and prayers of the whole Church.

Is it right to expect the Presbyteries of Louisiana and Texas to meet alone all our Home Mission problems? Will there not soon come a day when the whole Church shall bear the burden, instead of the few on the firing line? The work among the Foreigners, in America, should be Assembly work, and not Presbyterial work. Just as soon think of giving all our Foreign Mission work to the few Presbyteries situated nearest those fields.

When will the Church awake to the wisdom of educating its ministers for the field, and not for the cloister? How many of our ministers can speak a foreign language? Very few. How can they hear without a preacher, and how can he preach without knowing the tongue of the people? Our country is filling up rapidly with people of foreign speech, and our Church sticks to the old method of thinking that Hebrew will reach the Italian, and that Greek will reach the Barbarian. Study Hebrew and Greek, but for the love of Christ's work learn a little Spanish or French or Italian.

The salvation of the Presbyterian Church of the South is in the Southwest, where there are multitudes who need the gospel. We have reached our growth in the East and the South: we are bounded on the North by other Presbyterian bodies: let us enter the Southwest and build a kingdom for Christ.

Baton Rouge, La.

NOTICE!

On January 1st, The Executive Committee of Home Missions removed its offices from the Forsyth Building to the Hurt Building. The present address is No. 1422 Hurt Building, Atlanta, Ga. Mail can be addressed as formerly, to Post Office drawer 1686, Atlanta, Ga.

CAN YOU TELL?

ANSWERS TO THESE QUESTIONS MAY BE FOUND IN THE HOME MISSION DEPARTMENT.

1.—When was a whole day spent in the discussion of the right of Synod to conduct Evangelistic work?

2.—How has a quadrennial singing school improved the music in a certain church?

3.—Where would it pay to leave some of our town churches vacant, and send the pastors to plant our banner in the hills?

4.—What happened when a flagiolette failed to do its duty?

5.—How are some of the phases of work at Home unintentionally excluded by some Presbyteries and Synods from their beneficence?

6.—What Presbytery increased its offering 300 per cent after assuming self-support?

7.—How are the trolly and train affecting some churches?

8.—Where has a National Highway proved an effective method of advertising a section?

9.—What State has been lost several times to the Protestant Church, and how may it be regained?

THE FEBRUARY MISSIONARY MEETING.

HOME MISSION PROGRAM.

"O matchless honor, all unsought,
High privilege surpassing thought,
That thou shouldst call me, Lord, to be
Linked in work-fellowship with thee!
To carry out thy wondrous plan,
To bear thy message unto man;
In trust with Christ's own Word of grace,
To each soul of the human race."

Hymn 472—A Charge to Keep I Have.

Prayer—Of thanks that our Country has been consecrated by the prayers and labors of faithful servants of the Lord, and of petition that we may be ever a Christian people, zealous in good works.

The Apostles' Creed—Repeated in Concert.

Prompt Transaction of Business.

LOCAL HOME MISSIONS.

A Bible All-Day Meeting.—Matt. 14; 14-36.

Home Missions—A Call to Patriotism.

Where Local Home Missions Embrace Non-English Speaking People.

Recitation—Evangelize.

Where Home Missions Embrace Mountain Sections.

Strengthening the Defenses in Our Own Local Territory.

Roll Call—The Problems of the Rural and Small Church.

Hymn 499—Lord, Speak to Me That I May Speak.

Circle of Prayer for the Local Home Mission Work in Our Presbytery and Synod.

NOTES:—

This program is suggestive only, and may be changed by substituting other poems; or, if desired, the entire time may be devoted to consideration of the Local work.

Bibliography—At Our Own Door, Morris; The Call of the Homeland, Phillips; The Church Calendar of Prayer, 1914; The Church of the Open Country, Wilson; Rural Christendom—C. E. Roads. (90 cents). S. S. Union, Phila.; The Country Church—*Standard*, March, 1912; Modern Methods in the Country Church—(10 cents). *Miss. Ed. Movement*, New York; Rural Church Leaders Needed, *Survey*, Jan. 6, 1912; Mistakes of the Small Church, *Ladies' Home Journal*, Nov., 1911; Wanted—Church Statesmanship, *North American*, Feb., 1911; A Letter to a Country Preacher, *World's Work*, March, 1911; The Church and the Rural Community, *American Journal of Sociology*, March, 1911.

AN INSTITUTE ON MISSION STUDY.

ADAPTED FROM MISSIONARY VOICE.

When and by whom was the Mission Study movement begun?

In 1894-95 the Student Volunteer Movement began the use of definite textbooks in the colleges, and these were used to some exteut by groups in the local churches.

In 1900 the Woman's Foreign Missionary Boards of North America, realizing the need of definite study for the women's auxiliaries, organized a Committee known as the Committee on the United Study of Missions. The first textbook was issued in the fall of 1901. A new course has been published every year since. In 1906 this Committee began to issue textbooks for Juniors. During eleven years the approximate sales have been 750,000, an average of over 60,000 a year for the adult courses. The average sale of junior books for one year is 10,000.

In 1902 the Young People's Missionary Movement, now the Missionary Education Movement, began the issuance of textbooks to be used by the various Boards of Missions.

In 1904 the Council of Women for Home Missions issued their first textbook.

The growth of the Mission Study movement has been marvelous, and Summer Schools of Missions in many different sections of the country, have been a most helpful means of training leaders for the teaching of these different courses.

WHO SHOULD STUDY MISSIONS?

Every person who wants to be an intelligent worker in the cause of Missions. No auxiliary—adult, young people, or junior—should be satisfied unless there is at least one group taking two Mission Study courses each year, Home and Foreign. Many organizations have these study groups by neighborhoods, having as many as six or eight in one society.

Those unwilling to do intensive work may be enrolled in lecture classes. The lecture class presents a book at six or eight weekly gatherings, often having a different speaker for each chapter.

WHY STUDY MISSIONS?

To overcome indifference and furnish a great objective to life.

To guard against a false or incomplete conception of Missions.

To give a true idea of the stewardship of time, personality, and money.

To multiply trained leaders for our work everywhere.

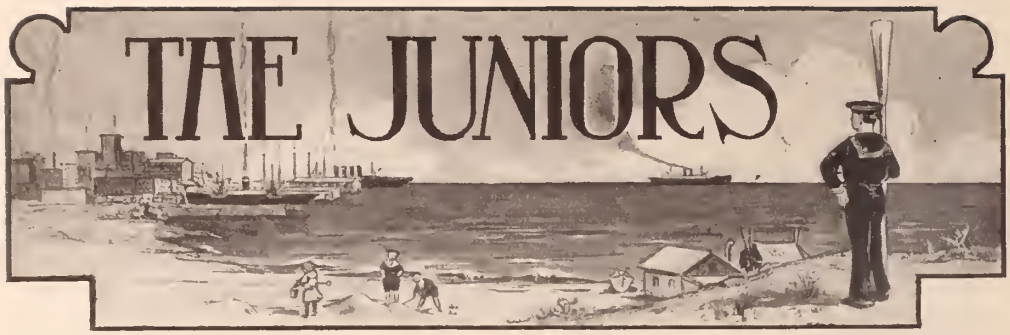
Best of all, to inspire us to definite and effectual prayer.

Study is the adequate method of saturating ourselves with the facts of the great present-day needs.

"The New America," by Barnes, and "Immigrant Forces," by Shriver, are the new text-books for Home Mission classes this year. But there are other excellent textbooks on other phases of the Home Missions. "At Our Own Door," by Dr. Morris, continues to be enthusiastically studied in the new Edition.

THERE is nothing which can mean more for the good of the whole world and for the advancement of the kingdom of God in all the earth, than that the American people should be downright, upright, inright, outright Christian, and so prepared for the Christly mission for which God is ready to use them.

JOSEPH ERNEST MCAFEE.



JACK'S PUZZLE BOX.

Jack's charade in the January SURVEY brought many responses. The answers came from every State in the South—and every one of them brought the correct solution. The answer, "Jack's most desired consummation," was *circulation*, of course. Jack's one aim, you know, is to get that "Circulation Flag" at the top of the 50,000 pole, and nothing less will satisfy him.

Jack's young friend who was quickest to get the charade solution started to Jack's hands, is Addison Morrow. He lives at Red Springs, N. C. He is twelve years old, and he asked that his award of one year's subscription to the Missionary Survey be given to his grandma, who lives in another State. This, Jack was glad to do, and for the next twelve months the Survey will go to Addison's grandmother's address. Now Jack has two more puzzles to be worked out for a similar award—a charade for his young friends (15 years of age and under) who live West of the Mississippi River, and an Enigma for those East of the Mississippi River.

Puzzle solvers will note these rules: Write plainly, on one side of the paper. State your name, age and address, and be sure to give the *hour* and *date* of mailing your answer. Also give name and address of party to whom the one year's free subscription of the Survey shall be sent, if you should be entitled to the award. Address your solution to JACK, care Missionary Survey, Box 1176 Richmond, Va.

CHARADE.

(FOR BOYS AND GIRLS WEST OF MISSISSIPPI RIVER.)

A Sunday School teacher should never take a vacation until my *first* is secured.

My *second* is a Jewish leader often mentioned in the Gospels.

My *third* is the product of a favorite tree of commerce in the South.

My *whole* brings the smile to Jack's face.

ENIGMA.

(FOR BOYS AND GIRLS EAST OF MISSISSIPPI RIVER.)

(11 Letters.)

My 4, 7, 5, 8, 2, 10, 11 you should take with you fishing.

My 9, 3, 10, 11 is a poor swimmer.

My 1, 7, 6, 9, 4, 10 is oft disdained, but much used by the ladies and little girls, and sometimes little boys.

My *whole* is what Jack thinks about day and night.

For the first correct solutions of the above, sent in by a boy or girl 15 years old or under, an award of one year's subscription to the MISSIONARY SURVEY will be given. In order to put all on an equal footing, the postmark date on the letter containing the solution will determine time sent. The names of the recipients of these awards will appear in the March issue.

TWO LETTERS.

Dear Jack:

I am a little Presbyterian girl, at Austin, Texas. Perhaps we will organize a Willing Workers' Society. I will "boost" you up the pole. A JUNIOR FRIEND.

Austin, Texas.

Dear Jack:

While your other Junior friends are writing to you, we want to tell you how glad we are that Juniors have a real place in the work now, and how we are trying to help down here in McClellanville. We meet every Sabbath afternoon at the Manse with our leader, Miss Lillie Ervin. We have fifty members, with our own officers conducting our own meetings. Every month we study some country where our church is working, and during that month we learn the names of our missionaries and stations in that country. We also learn Bible verses and Psalms. We have been making talent-money for two years, working six months at a time. Last year we made $50.00, which we gave to both Home and Foreign Missions. We are specially interested in the Graybill Memorial School, and are working for them now. We have already made $21.00 this year. Just now we are selling aprons for Mrs. Sam Fulton, in Japan. We love to sing, and our favorite song is "Help Somebody Today." Mr. Ravis told us a lot about Africa, and some of us boys hope to go there and help in that great work.

With best wishes for you and all the Juniors,

"MCCLELLANVILLE MISSIONARY JUNIORS."

McClellanville, S. C.

HOW THE COTTON DID MISSIONARY WORK.

WHEN I burst my bonds, a beautiful blossom, I first saw the light in the sunny South. In this form I existed but a day. Again, after days of confinement and solitude I found my way into the sunlight, a mass of snowy cotton. With many others of my family I was picked and then pressed into a bale, carried in a ship-hold to the North, carded and spun, woven and sold, cut into clothing, made up on a sewing machine, and worn and thrown aside as worthless rags.

In a dingy mill I was picked over by weary hands, and cast into a terrible pool, where writhing and foaming I was cut with knives, pushed over sieves, bleached and torn to pulp. Then iron rollers, some cold, some hot, were passed over me, and I came forth at last a sheet of thin, pink pasteboard, smooth and clean.

My trials were not yet over. A sharp instrument divided me from my family, and another machine printed words upon me. On my four sides were: "In His name;" "Speak to the children that they bring me an offering;" "Our gifts for Jesus;" and "Offered willingly to the Lord." Upon my face was a picture of two children, one of them holding a lighted torch!

Behold! I was a Mission Mite Box. At last, purified from all uncleanness, I had found my special duty. Foolish creature and blind, had I been to murmur and repine at all these pains and sorrows. I might have known that they were preparing me for some new service.

I remained some time uncalled for, and began to grow weary of idleness, feeling that inactivity would be harder to bear than suffering.

At last I was taken on a journey, brought out and folded up for use. How well I remembered that cozy parlor. Through the open window the summer breeze stole softly in. Sweet birds twittered in the branches of an old pear tree just outside, and beyond, as far as eye could reach, green fields and grand old mountains were spread out before my eyes. Every one seemed happy. A young father and mother were there, and a sweet, bright baby, with laughing eyes and dimpled chin was in the mother's arms.

I was placed in the baby's hands, and a penny was given her. It was beautiful to see her earnest look as she was taught to find the narrow opening in my side, and with her soft fingers to slip the penny in. How glad I was that it had fallen to my lot to be the companion of this lovely child, for just then I heard some one say, "Every Sabbath morning give her a penny to put in the mite-box. Why should not Christian parents put gifts into baby hands to help bring the world to Jesus?

And so it came to pass that I had a place on the parlor table, and baby and I were friends. She soon learned, though she was only a year old, what was to be done with me, and would turn me around, her sweet breath upon my face, while she found the place in my side to put the penny.

Three happy months passed. Summer was ended. Bright leaves began to fall. Song-birds took flight, and insect voices ceased as the nights grew chill. Then I missed my sweet little friend. One day they folded the dimpled hands, and placed pale rosebuds in the baby fingers that had clasped me so lovingly, and they carried her away.

I saw her no more, but I heard them say, "The Master came and called her. She has gone to be with Him in the heavenly city. He has given her a crown and a harp, and she always beholds His face—that glorious face which we of earth see only as in a glass darkly." And one, smiling through tears, opened me gently, as though I were some precious thing of gold and diamonds rare, and counted from my heart its treasure, seventeen pennies, the dear baby's life work for Missions.

My story is ended; my work is done. My sides are bent and spoiled by baby hands. I shall never again gather treasures for this glorious cause. My last message is to the little children.

Love Jesus, your Saviour, and give your whole life to His service; bring Him an offering; bring warm hearts and willing hands; bring prayers and gifts, that the old, old story of Jesus' love may gladden the hearts of thousands of other children who have never heard His name.—*Selected.*

A young farmer.

WE THANK THEE.

MATTHIAS CLAUDIUS.

We plow the field, and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft, refreshing rain.

He only is the Maker
Of all things near and far;
He paints the wayside flower,
He lights the evening star;
The winds and waves obey Him;
By Him the birds are fed:
Much more to us, His children,
He gives our daily bread.

We thank Thee, then, O Father,
For all things bright and good,
The seedtime and the harvest,
Our life, our health, our food;
No gifts have we to offer
For all Thy love imparts,
But that which Thou desirest,
Our loving, thankful hearts.

THE FEBRUARY MEETING OF THE JUNIORS.

LOCAL HOME MISSIONS.

Memory Verse.—My little children, let us not love in word, neither in tongue; but in deed and in truth.—I Jno. 3:18.

1. Hymn—Children of the Heavenly King.
2. Prayer—Of thanks that we live in a Christian land, and that we may have a share in keeping it true to God.
3. Memory Verse—Recited together.
4. Prompt transaction of business.
5. Hymn—Faith of Our Fathers.
6. Home Missions in the Old Days.
7. The First Psalm—Recited together.
8. Recitation—We Thank Thee.
9. The Story of the Cotton.
10. O Zion, Haste.
11. Toilers at Home—Recitation.
12. Going a-Visiting.
13. Hymn—Brightly Gleams Our Banner.
14. Prayers by Three Children—For our Local Home Missionaries, by name.

NOTES.

6. Information may be obtained from "At Our Own Door," or "The Call of the Homeland;" or use the stories of pioneer Home Missionaries previously published in The Home Mission Herald and The Missionary Survey. See also The Church Calendar of Prayer, 1914.

11. Have the Local Home Mission Work represented by groups of Juniors (or by one if the Band is small), in various places about the room, who will be prepared to tell about the work. The Leader will take the remainder of the Band, singing a verse of the last hymn, to visit these several groups. Unless the Leader is familiar with the Local Work, it will be necessary to write the Presbyterial or Synodical Superintendent or Evangelist.

YOUNG PEOPLE'S WORK AT KIANGYIN.

MISS IDA MAY ALBAUGH.

Last spring a year ago here in Kiangyin we organized a society that the little folks at home may like to hear about. In our girls' school, The Luola Murchison Sprunt Academy, there are, as you all know, four departments, including the children from four, the kindergarten age, to grown women. Originally all the Christians had a meeting on Sunday afternoon in one room, and all the others both women and girls met with the non-Christian women who came to our regular Sunday afternoon evangelistic service in the school chapel. This was very hard on the little tots, so we made a second division and the little ones came to me in a small room where I taught them songs and told them stories. After about two years of this they began to want something else, so in the spring of 1912 we had a meeting all together one Saturday morning and decided to make a change. That day we discussed plans and formed a society of little folks with our own constitution, own officers selected from among the children, and all run by the children themselves. We had several business meetings before we could decide on our constitution and name, but at last got it all to our satisfaction. We selected two names, one in Chinese and one in English. I will tell you both and then ask if you can say the Chinese? it is "Kyao Mien Wae" and the English is "Loving Helpers Society." The meaning of both is about the same though the Chinese is not literal at all. The children meet every Sunday at the girls' school and one of their number, previously appointed by a committee, presides. She selects her own hymns and gives them out, reads the Bible lesson and does all but make the little explanation of the Bible story. It is very interesting to attend one of their meetings and see these little Chinese tots all gathered there with one scarcely ten years old in the chair. She will be very likely to lead in the opening prayer herself. I wonder how many little ten-year-old girls at home would be able to do this? Then she will lead the meeting just as her big sister is doing down in the room where the Y. W. C. A. is having its meeting.

A Chinese farmer's home.—It is from such places that many of the children come to the missions.

Last spring Dr. Waung translated a special hymn for the "Loving Helpers" and I wonder if you could not guess what it was? In the Assembly Songs No. 116 is a hymn the first line of the chorus of which begins:

"Loving, loving. Helping all the while."

Do you not think that is appropriate for the "Loving Helpers" to have as their special song? That is it and we have the only copies there are of it in Chinese. That song expresses the idea of the society in its efforts to help the children to help others. At their meeting on Sunday they are expected to report if through the week, they have seen any of their members doing any helpful thing. They mention no names in these reports but it is hoped that it will encourage them to be helpful At their first business meeting when we were discussing the constitution and by-laws they themselves suggested that in addition to making the report of good done they also report on any conspicuously bad indeed, and I fear that sometimes they enjoy that part more than the report on the other.

This is all in the girls' school, so that little boys above the Kindergarten age are thus excluded from the meeting. So last spring Mr. Little became much interested in trying to find something that would reach the boys who are seen constantly on the streets and whom it has always been very hard to reach. We started a little Sunday school for them at the boys' school. This meets before the little girls' and sometimes I attend both though now I have turned over the management of the Loving Helpers to some one else. The boys gather at half past two, in the yard of the James Sprunt Academy and Mr. Wu Vi Teh, one of the teachers over there lines them according to their height, a chord on the organ is struck and they march in and take their seats, generally to the tune of "Onward, Christian Soldiers," they come in in order and then when seated we have a little time to tell the stories of Jesus to these little folks who never go to Sunday school and many of them just run wild from morning to

A corner of Mrs. Sykes' yard.

night. Mr. Wu tells the stories here and we teach them also to sing, and nearly every week he has them learn a verse, like John 3:16 or Luke 18:16. After we have sung and talked awhile we call the roll and then distribute some little picture cards and the boys are promised that the boy who has been there every Sunday for a year will get a prize. The cards we are using just now are some that some little girls from Wilmington, North Carolina, sent me, old, left over Sunday school Golden text cards, and when I get them I have stamped on the back the two verses mentioned above in the language which these people use. These little cards thus go where the name of Jesus has never been heard and let us hope that they do their part in bearing the message of life to some poor souls that might not hear of it in any other way. I wish you could see the boys when they start to go home. Again a chord starts them and they march out in perfect order, line up in the yard and at the word of command from the teacher all bow to him as a "thank-you" for what he has done for them. That is the custom out here and it is very nice I think.

Kiangyin, October 30, 1913.

HOW THEY DID IT.

THE Children's Missionary Society of the Presbyterian Church at Aiken, S. C., has just sent a handsome camera to Rev. R. M. Firebaugh, our missionary to the Indians at Bennington, Okla.—*That is how they helped.*

The leader of this Society, Miss Lallah Wyman, about a year ago saw a statement in *The Missionary Survey* that a camera could do good missionary service in our Indian Department.—*That is how they knew about it.*

The children worked, and in the meantime studied about our Indian mission, and kept this camera in mind, and the good it would do, and then kept on working.—*That is how they got the money.*

We hope to show our readers many pictures taken with this camera, and by making them acquainted with tne Indian work, arouse more interest in giving the Gospel to our "native Americans."—*That is how the camera will keep on working for God and the Indian people.*

There are many other needs, not only in the Indian Department, but in other departments of the Assembly's Home Mission work; among the Mountaineers, the Foreigners, the Negroes, in the West, in weak fields.—*And that is how you can help too.*

JUNIOR PROGRAM FOR FEBRUARY, 1914.

ARRANGED BY MISS MARGARET MCNEILLY.

Topic—MORE ABOUT CHINA.
Scripture Reading—Daniel 6.
Song—Dare to be a Daniel.
Prayer—For the Orphanage work at Tsing-kiang-pu.
For workers in the N. Kiangsu Mission.
For our Children's Bands.
For a great blessing on our Church at home and abroad.
Roll Call—Answer with a missionary fact about China.
Minutes.
Business.
Song—Selected.
Black-board Exercise—"Little John Chinaman."
Questions—1. How many Stations have we in N. Kiangsu?
2. Name them.
3. How many ordained missionaries have we in N. Kiangsu?
4. How do these missionaries carry on their work?
5. What is the population of our territory?
6. When did our Church first begin work in China?
7. What are the needs of the N. Kiangsu Mission?
What can we do to help supply that need?

Recitation—Our Messengers.
Story—The Story of Wang and I Lan.
Close with the Lord's Prayer in concert.

SUGGESTIONS.

The Leader should tell the story of Daniel in the lion's den, and impress upon the children the lessons to be learned. Especially impress upon them the fact that God takes care of those who trust in Him and obey Him.

"Little John Chinaman" can be easily drawn on the black-board from the picture given. Keep the picture covered until you are ready for the story. Children love surprises. A little story accompanies the picture which shiuld be given by the Leader.

Let two of the children learn the "Story of Wang and I Lan," and recite as a dialogue. It would add to the interest to have them in Chinese costume.

If possible, keep a map of China before the children, and point out the stations as they are called.

EVERYLAND.

This splendid missionary magazine for boys and girls will hereafter be published by the Missionary Education Movement.

Mrs. Peabody and Mrs. Montgomery will continue their active co-operation, and the Central Committee on the United Study of Missions and the Council of Women for Home Missions will be represented on the editorial board. Thus is assured the maintenance under the new management of Everyland of its original high standard of excellence; and if the merited co-operatiln of leaders of young people is given, the publication is bound to grow better with each succeeding year.

Everyland has a unique place as an interdenominational young people's magazine. It contains true stories about boys and girls in all lands. It gives valuable information about people in all countries. It is full of exciting tales of bravery. It has life and action. It is beautifully illustrated. It cultivates a taste for good literature. It should have a large circulalon among all who are endeavoring, through Junior Missionary Societies, in Sunday Schools, day schools or at home, to help our young people see the beauty, the heroism, and the desirability of service for Christ and our kind, at Home and in Foreign lands.

Issued quarterly. The size of St. Nicholas 64 pages and cover. Price 50c per year. Address, Everyland, 156 Fifth Ave., New York City.

FOREIGN MISSIONS

Rev. S. H. Chester, D. D., Editor, 154 Fifth Avenue, North, Nashville, Tenn.

MONTHLY TOPIC—CHINA.

North Kiangsu Mission.

THE President of the Chinese Republic reminds us more and more of one of our own illustrious ex-presidents, not only in respect of his remarkable versatility and his almost superhuman working capacity, but also in respect of his being "a practical man," with whom the technicalities of both constitutional and statutory law are considered as of secondary importance to the exigencies of the public welfare.

Having found that the provisional constitution of the Chinese Republic stood in the way of his securing the funds necessary to carry on any government at all, President Yuan went ahead and unconstitutionally negotiat-

Sibley Home, with our building for girls' school on the right.

Interior of Mohammedan Mosque, now the George C. Smith Girls' School, Soochow, China.

ed the Five Powers' Loan on his own responsibility. Having found that several hundred members of the provisional Parliament, constituting what was called "The People's Party" (corresponding to our Democratic party), were simply acting as obstructionists and were succeeding in preventing the enactment of any of the legislation the Government was asking for, he summarily ejected this party from the legislative body, leaving it with no quorum for the transaction of business, and necessitating the assumption by himself of practically all governmental functions. He protests that he does not wish to be a dictator, and that what he has done is only what was necessary to prevent a lapse into anarchy. To save appearances the place of the Parliament, until it can be rehabilitated, is to be taken by a "Central Administrative Conference," composed of two delegates from each of the eighteen provinces.

These happenings must necessarily change the view point from which things Chinese were regarded a few months ago. But there is no reason for those who are especially interested in China from the Missionary standpoint to be discouraged, or to be impatient with the course of history. So long as we have freedom from governmental interference in carrying on our mission work and a reasonable degree of protection for persons and property, we have about all we can ask, and all that is good for us to have in the way of help from the State.

Our letters from China indicate that the unprecedented opportunities for Christian work, growing out of the loss of popular faith in the old superstitions, the changed attitude of the literary and official classes and the influence of the large number of young men who have returned to China after being educated in America, have suffered no decline but rather continue to increase.

In order to meet its responsibilities and take advantage of its opportunities in any satisfactory way, the North Kiangsu Mission needs the following

reinforcements to be sent out as soon as possible:

Male evangelists, 4.
Female evangelists, 8.
Male teachers, 2.
Doctors, 4.
Trained nurses, 4.
Total, men, 10; women, 12.

THE PRESBYTERIAN MISSION PRESS AT SHANGHAI.

Perhaps no single missionary institution in China is having a greater influence for good than the Presbyterian Mission Press at Shanghai. During the past year it printed more than one hundred million pages of literature of various kinds, the great bulk of which was some form of Christian literature. It printed more than two million copies of the Scriptures for the British and Foreign Bible Society. Besides this it did a great deal of work for the American Bible Society, which also circulated more copies of the Scriptures this year than in any previous year. The opening up of many new fields of mission work, and the change in the thought and life of the people which always comes from this cause has created this unusual demand for the Bible and for Christian literature.

One of ten periodicals printed by the Mission Press is the Chinese Christian Intelligencer, a family religious newspaper of which our Dr. Woodbridge is editor in chief. Among its subscribers are teachers, students, merchants, officials, telegraph operators and post-office clerks. The leavening influence of such a paper throughout the whole mass of Chinese society is something that cannot be estimated, but that will show in startling results in years to come.

DEATH OF DR. STUART.

Letters from China announce the death of Rev. John L. Stuart, D. D., at his home in Hangchow, on November 24th. Dr. Stuart was born in Shelbyville, December 2, 1840. He graduated from Princeton Seminary in the spring of 1868, and on June 9th of that year sailed as a missionary to China. Dr. Stuart was the oldest missionary in point of service in our Southern Presbyterian Church, having served in our China Mission for forty-five years. In 1874 he was married to Miss Mary Horton of Mobile, Ala. Their three children, John L. Stuart, Jr., Warren H. Stuart, and David Stuart, all entered the missionary service in China. The last named was a medical missionary and was associated with Dr. J. R. Wilkinson in the work of the Elizabeth Blake Hospital. A few years ago he was killed by an accident. Rev. J. L. Stuart, Jr., is now a professor in the Nanking Theological Seminary, and Rev. Warren H. Stuart is a professor in the Boys' College at Hangchow. The letter of Miss Annie R. V. Wilson published below gives a brief account of Dr. Stuart's last illness and death. A fuller account of his life and work will be sent us later by some member of the Mid-China Mission. Miss Wilson writes:

"Doubtless someone has already written you that our dear Dr. Stuart went home, Monday, November 24th, at 3:45 P. M. He was stricken with paralysis November 10th and while the doctors held out little hope of his recovery, he lingered, and seemed at times somewhat better, and Dr. Main said he might recover from the attack, but would never be able to take up active work again. Last Monday morning, however, there was a decided change for the worse (the doctor said the heart and lungs had become involved), and the family were told that the end was near. We are so thankful that he was spared a long illness; just to 'drop in the harness,' we are sure, would have been his wish, and this is literally what he did, for the day before he was taken sick, he delivered the charge to the people at the installation of the Chinese pastor of the Northern Presbyterian Church in Hangchow, and I am told it was splendid. Those who were by his bedside when the end came, say he fell asleep as gently and quietly as a little child.

As we looked on his calm countenance, and thought of his long and useful life, those lines came to mind,—

"'An honored life, a peaceful end, and heaven to crown it all.' He will be greatly missed by both Chinese and foreigners, for his counsel and advice was sought by all.

"Those of us who have been so fortunate as to begin our mission work under his fatherly care and guidance, esteem it a great privilege to have been associated with him, and feel as though we have lost a father.

"He was greatly beloved by Chinese and foreigners here, and there have been many expressions of the love and esteem in which he was held. I am enclosing a picture of Dr. Stuart for the MISSIONARY SURVEY. (See outside front cover.) I like this one of him better than I do some of the others I have taken of him. It is so perfectly natural—just as he looked when he would start out for work—and then too, as you know, Dr. Stuart was a very modest man, and never sought publicity, but he requested me to take this picture—said some one in the home-land had requested that he would send him a picture of himself 'walking.' This was taken in the lane outside of our Compound."

Kashing, China, November 27, 1913.

"A MISSIONARY SURVEY OF 1913."

The January number of the *International Review of Missions* will contain a "Missionary Survey of 1913," by Mr. J. H. Oldham, some 30,000 words in length, based on the Reports of Missionary Societies and organizations in the mission field, on a regular examination of 250 magazines, newspapers and reviews, both general and missionary, and on personal communications from over 150 correspondents in all parts of the world. The international resources at the service of the Continuation Committee of the Edinburgh Conference have been fully utilized to make this connected literary record of a year so full of world-wide political, social and religious significance unique in value to students of missions. Ministers will find in this Survey a background for the missionary propaganda of their own denomination. The material is grouped under different countries, including all the mission fields and the Home Base in America, Great Britain and the Continent of Europe; side-notes facilitate reference to the various topics, and the main published sources of information are indicated in foot-notes.

The Review may be ordered from the Missionary Education Movement, 156 Fifth Ave., New York; the subscription price being $2.00 a year.

HOW TO DEVELOP A MISSIONARY CHURCH.

THIS article is written in response to a special request and not because there is anything new to be said on the subject. It has been a leading topic of discussion at the Missionary Conferences that have so abounded for the last few years, and they have put forth quite a voluminous literature upon it. It is true, however, either that this literature has not been read extensively, or that it has failed to produce on those who read it the impression that was intended. It is worth while, therefore, that some of the things agreed upon by missionary leaders as necessary to develop a missionary church should be restated and re-emphasized.

The first and foremost need for the accomplishment of the desired result in the church at large is that we should have more missionary preaching. There is vastly more missionary preaching today than was the case in the good old times of fifty years ago, but there is room for a largely increased amount of it before it can be justly said that the subject of missions has the same relative place in our Gospel preaching that it has in the word of God.

What is the place of missions in God's message to men in the Bible?

Are they not the very warp and woof of it The central thought in that covenant of God with Abraham, which is the charter of the visible church, is missions. Bible history is occupied scarcely at all with those events which belong to what we call "profane history," but almost exclusively with those which pertain to the progress of God's kingdom in the world. In other words, Bible history is the history of missions. The visions of the prophets were mainly of those experiences and activities of the church in its conflict with the powers of evil in the world which have occurred in connection with its missionary work. The four Gospels and the book of Acts are mainly the record of the missionary labors of Jesus and his Apostles. The Epistles are mainly letters written to infant churches on the mission field. The Apocalypse is the symbolic portrayal of the final collapse and overturning of all hostile world powers in order to the setting up of the reign of peace and love in which the work of missions is to culminate, when the trumpet of the seventh angel sounds and the great voice from heaven proclaims,—"the kingdoms of this world are become the kingdom of our Lord and of His Christ."

The amount of missionary preaching required for the full interpretation of this missionary message in the Bible will affect two classes of hearers in two different ways. One class will be wearied and offended by it, and some of them eliminated altogether. The other class will receive it with meekness and faith and be built up by it into strong and willing helpers in the church's missionary work. In both cases, the church will be the gainer in efficiency and power.

Another legitimate function of the Gospel ministry is the interpretation of God's providence in current history. Our Saviour rebuked the religious teachers of His day because they would not study for themselves, and therefore could not interpret to the people, the signs of the times; in consequence of which they were altogether unable to meet the issues of the day in which they lived. It has fallen to our lot to live in times of extraordinary interest. Things are happening all around us in the world of such a startling character as to attract the attention and interest of those who are ordinarily most careless and indifferent. The people who compose our congregations are interested to begin with in what is happening in China and in Mexico and in the Balkan States. To study these world movements in their relation to the kingdom of God and in the light of God's word is the duty of every minister who has the opportunity of doing so. To expound their meaning to the people so as to show the call and the opportunity that is in them for sacrifice and service in the promotion of God's kingdom is a kind of missionary preaching to which almost any congregation will listen with interest, and by means of which it will become interested in missionary work. For any true exposition of these movements will show that the chief factor in all of them is the missionary factor.

The place of Mission Study and the place of prayer in the development of a missionary church are both fundamental, but are passed over here as taken for granted.

One of the most efficient means of developing a missionary church, and an indispensable one if the missionary interest developed is to become permanent, is the actual enlistment of the people in some form of active missionary work. This is such a difficult thing to do that many pastors decline to attempt it because they regard it as hopeless, but some pastors who have ventured to attempt it have been astonished at their own success. I would recommend to any who may wish to undertake it to correspond with Dr.

J. S. Lyons of Louisville, Ky., concerning the methods by which he succeeded in enlisting such a large number of the men of his church in personal Christian work, first in their own community, and then in the mountains of Kentucky, and then in larger help than they had ever given before to the cause of Foreign Missions.

It is true, however, that Dr. Lyons had begun by being a Foreign Missionary pastor, and before undertaking the work referred to had already brought his church to a standard far above the average in that particular. It is our belief that in this fact is to be found, in part at least, the secret of his success.

This leads to the suggestion that the best and surest way to develop a missionary church along all lines is to put Foreign Missions to the front and give it a special emphasis. The reasons why this is so are obvious and are passed over here for that reason, and also because they are numerous enough to furnish material for a separate article.

For the development of Foreign Missionary interest one of the best methods is that of connecting the church by the living link with the foreign field. While there are certain difficulties and drawbacks connected with this method of supporting our missionaries, the experience of more than a quarter of a century has proven it on a whole to be good. In the use of this method the contributors should be informed as to what these difficulties and draw-backs are.

For instance, those who contribute to the salary of a missionary without knowing him personally, as is often the case, sometimes from an erroneous idea as to his personality. Then, afterwards, when a meeting is brought about, there is the possibility of the contributor having his missionary enthusiasm abated on account of the facts of the case being revealed. The missionary frequently goes to the foreign field before he has had opportunity to learn the facile use of his mother tongue in public address. He may also have "a physical man" well adapted to battling with the unsanitary conditions and climates which are to be found in most mission lands, but not adapted to making a favorable impression on those whom he may meet for the first time.

Furthermore, some of the very best missionaries we have are not good letter writers. They may not have the letter-writing gift, or their work may be of such a character as to make it impossible for them to find time to write interesting letters to their home supporters. Also in the work which they are doing there is oftentimes for long intervals an entire absence of anything in the nature of stirring adventure; and so it is not always possible to guarantee that the hopes of those who undertake to pay the salaries of our missionaries, with the expectation of a regular and interesting correspondence with them, can be realized.

Nevertheless, in spite of these occasional embarrassing features of the case, this method of having individual missionaries assigned to individual churches or societies for support has proven, on the whole, to be eminently satisfactory.

Instead of narrowing the interest of the givers to the work of the individual supported, as some have feared it might do, the very reverse has been found to be the case.

There are members of our churches who had practically no missionary knowledge or interest to begin with, but who have been induced to subscribe to the personal support of a missionary. When they hear a letter from this missionary read from the pulpit, their attention is aroused, and they begin to obtain a knowledge of the particular work done by a particular person in a particular field. They are interested in this work because they are linked to the person who is doing it by the tie

of their contribution. Incidentally, they are led by this fact to read an article on missions in a church paper or in a missionary magazine. Gradually they learn that the work in which they are interested is only a sample of the Foreign Mission work as a whole, and by this process they come to have an interest in the general work which they would never otherwise obtain. We believe it is a fact that, as a rule, the churches and individuals throughout our bounds who are supporting individual missionaries have far more knowledge of our general work and a far larger and more intense interest in it than those who only contribute to the general cause of missions.

I remark in closing that whatever methods may be employed in the development of missionary interest and a missionary spirit in the church, this interest and this spirit will manifest itself to the advantage of every department of the church's work. There is therefore no room and no excuse for jealousy between one department of the church's work and another, and there can be no possible conflict of interest between them. The solution of all our problems, whether of Foreign Missions or Home Missions or of the local church, only waits for the time when the church itself shall have been developed into a real, live missionary church.

DEATH OF MR. J. W. STEBBINS.

IN February, 1907, the writer of this notice received a letter from Mr. Jas. W. Stebbins of St. Petersburg, Fla., making inquiry concerning our Foreign Missionary work and stating that he had some funds that he wished to invest somewhere in the foreign field, but that he had not at that time fully determined where to invest it. I took the train at once and went to St. Petersburg to confer with him on the subject. I found on reaching his home that his membership was not in our Church, but that for certain reasons he was unwilling to make his donation to the work of the Church with which he was connected. On the understanding that he would not do that, I explained to him the work which we were carrying on with the result that he decided to make our Church the channel of his beneficence. Mr. Stebbins was at that time a superannuated employee of the American Express Company, retired on half pay. His first donation was about $2,000 of American Express Company's stock. To this he added a mortgage of about $2,000 value on a house in Jacksonville, Fla., due in two years from that date. When I went to leave after spending the night with him he told me that he was not satisfied that I should have made such a long journey and then have to go back home without any actual money in hand, and that he had $500 in a Savings Bank in Jacksonville which I could take his pass book and draw as I went through on my way home, if I would accept it, which, of course, I did. After some further conversation he said that he would be willing to give me his home in which he was living, if I would accept that also. I told him that I did not think under circumstances it would be right for him to make this last donation, but that if he would like to leave the home to the Executive Committee of Foreign Missions as a bequest, we would be glad to accept it in that way, to which proposition he at once agreed.

All of these gifts were made under the provisions of the Special Donation Fund, guaranteeing to him an annuity upon them while he lived, but almost without exception the annuity checks forwarded to him have been immediately returned.

Mr. Stebbins' wife was a sympa-

thetic partner with him in all these donations and together they lived in the most economical way possible in order to be able to give this help to the Foreign Mission cause. They gave their hearts to the Cause along with their money, and night and day their united prayers went up to God for His blessing upon the work.

A note from Mrs. Stebbins announces the death of her huband at Jacksonville, Fla., on November 13th. In her loneliness and sorrow we bespeak for her the sympathy and prayers of all her fellow-workers in the Foreign Mission Cause.

FOREIGN MISSION COMMITTEE NOTES.

The Executive Committee of Foreign Missions met in the Mission Rooms on December 9th.

The Executive Secretary reported regarding the work of The Southern Missionary News Bureau, that 376 papers are using the weekly service, the circulation of 300 of these being over one million, six hundred thousand, the circulation of the other 76 not being known.

It was decided that if there should be any surplus funds after all obligations are met at the close of the fiscal year they should be applied to the outfit and traveling expenses of new missionaries.

The Secretary of Foreign Correspondence reported the sailing of Rev. L. C. McC. Smythe to Japan on October 30th, and of Dr. F. R. Crawford to China on November 26th. Dr. Crawford goes via Europe and expects to spend three months in special study on his way out.

Mrs. W. C. Winsborough, Superintendent of the Woman's Auxiliary was present and made a very interesting talk to the Committee on the work of the Auxiliary.

Miss Marguerite Sloan of Alderson, W. Va., was appointed as a missionary to China, to be sent out after she has completed her studies at the Bible Training School.

Mr. Mar Yosip of the Kentucky Theological Seminary was appointed to be sent out when the way is clear, his field to be designated later.

The full amount required for the support and traveling expenses of Miss Millie S. Beard of Harrisonburg, Va., and of Miss Helen A. Howard of Morganton, N. C., having been secured, they were authorized to make arrangements for sailing as soon as convenient. Miss Beard has been teaching at Peace Institute, Raleigh, and goes to assist Miss Fleming in her girls' school at Soochow. Miss Howard is a Trained Nurse and goes to assist Dr. Wilkinson at the Elizabeth Blake Hospital.

The sub-committee on China reported approving the steps taken by our two China Missions to safeguard orthodox teaching in the Nanking Theological Seminary and of certain proposed changes in the Constitution of the Seminary looking to that end. The report was adopted.

The Home Development Committee reported the inauguration of plans for securing the use of lantern slides in the promotion of our work by our Presbyterial Chairmen under the leadership of Dr. H. F. Williams, and that a successful beginning of this work had been made in Knoxville Presbytery and arrangements made for carrying it on during January in the Presbyteries of West Lexington, East Mississippi, and Macon, Ga.

The Committee adjourned to meet on the second Tuesday in January.

S. H. CHESTER, *Secretary.*

Pupils of the school at Valdosta Chapel, Hangchow, China.

TO THE MEMBERS OF THE WOODLAND STREET CHURCH.

Dear Friends:

THE work has absorbed my time and attention so completely of late that I have had very little time for letter writing. It was a great disappointment that the young lady we were trying to get to do the business part of the work failed us at the last moment. I was hoping to be able to write much oftener to my Church after being relieved of the hospital bookkeeping and letter writing. It takes about $6,000 a year to run the hospital. On the average we take into the hospital as in-patients about five new cases every day in the year. That is, we treat about 1,700 a year in the hospital. Our out-patients number about 10,000 and they pay about 25,000 visits to the dispensary. We do about 600 operations a year under ether, but have long since given up trying to count the small operations, done mostly under cocaine. We buy ether 50 bottles at a time, absorbent cotton 100 pounds at a time, boracic acid in 100-pound casks, and other supplies in like proportion. Any business man will realize that this means a good deal of letter writing and bookkeeping. Most of this has to be done at night, so you can see that not much time is left for ordinary letter writing.

We now have in the hospital four student-assistants, two student-druggists, seven nurses, eight orderlies and four women to help with the work in the wards, one Chinese accountant to register the patients and keep accounts with them, a gatekeeper, and a cook with four assistants, making a total of 32 for the Chinese staff. The foreign staff consists of Dr. Hutcheson, Miss Corriher, Mrs. Venable and myself. The cost of the hospital to the Home Church is not more than $1,500 a year, exclusive of the salaries of the foreign missionaries.

Since beginning this letter I have been interrupted to go out to see a man who had tried to commit suicide by swallowing a gold ring. He did it

Kindergarten Room, Valdosta Chapel, Hangchow, China.

in a fit of anger in order to get revenge on some one he had had a quarrel with. I was able to tell him that I did not think the ring would do him any harm.

The work in the woman's ward is especially pressing at this time. It is so crowded that there is hardly room for the nurses to sleep. Sleeping quarters for our nurses is one of the greatest needs of the hospital, and we are earnestly hoping that the equipment fund that is being raised will furnish us the wherewithal to supply some of our most pressing needs.

With best wishes and warmest regards to all,

Your fellow laborer.

(Signed) W. H. VENABLE.

Kashing, China, October 22nd.

MRS. MA.

MRS. MARY S. MATHEWS.

PERHAPS the best known and most popular Bible woman of our Mid-China Mission is Mrs. Ma, the efficient helper of Miss Rebecca Wilson of Hangchow.

We hold our annual mission conference at Mohkanshan. At this conference in the summer of 1913, Mrs. Ma was mentioned in the personal reports of five different ladies and always with praise. Her reputation even extends to the home land. Her paper on Comparative Religions was published in *Forward*, and our secretary, Dr. Chester, has asked for the life story of this remarkable woman.

Like most of the Chinese women who have come to the front in religious work, Mrs. Ma is the product of Christian boarding schools.

She was born the year after (1868) our first mission station was opened in China.

Her father was a farmer living on his own land near the thriving town of Yu-hang which is situated about fifteen miles northwest of the city of Hangchow.

It was in this humble home that Mrs. Ma spent her early childhood. While she was still a small child her father heard the Gospel message from China Inland mission evangelists, and believed and was baptized. As he advanced in Christian knowledge and character he showed much zeal and soon became a local preacher. Mr. Meadows, a China Inland missionary of Zao-shing, took much interest in this local evangelist.

It was about the year of 1874 that Mrs. Meadows and her daughters opened a boarding school for Chinese girls in their home at Zao-shing. When she was only nine years old Mrs. Ma was sent to this school and remained there till she was eighteen years of age. In her twelfth year her father having died, Mrs. Meadows seems to have taken entire charge of the little girl from this time.

In this school she was a faithful and diligent student, and at fifteen was admitted to the church. After this she did some work as a pupil teacher and was much loved and appreciated by

both the pupils and the teachers.

Nearly thirty years afterwards she met the aged matron of this school, who throwing her arms around her exclaimed with deep emotion, "I cannot call your name, but I know you. You are the little girl who always helped me and the other little girls and everybody else." This gives the keynote of Mrs. Ma's whole life-*helpfulness*.

When eighteen years of age she was married to Mr. Ma, a young evangelist of the China Inland mission. The young couple soon after their marriage were sent to the city of Gu-chow, an important city at the head of navigation on the Ts'ien-tang river, a little south of the center of the Province of Chekiang.

This city was first occupied by our mission, Dr. Stuart and Mr. Helm, having been assigned to that station. Dr. Stuart remained there for more than two years and his health suffered severely from the hardships he endured while pioneering in this city. This work was transferred to the China Inland mission about the time Mr. and Mrs. Ma were sent to the place.

When Mr. and Mrs. Ma first went to Gu-chow there was not a church member in the city. They labored there for ten years and when they left a church of more than thirty members had been established.

During these ten years six children had been born to them, three sons and three daughters. It was really impossible for them to support this family on the meager stipend the China Inland mission could pay. Mr. Ma became discouraged. He was harrassed by debts he was quite unable to pay. He grew cold and his spiritual life declined and he became addicted to drink.

An investigation took place. The society did not sever its connection with him but retained him as a colporteur. It was thought advisable for him to leave Gu-chow, and as Mrs. Ma had inherited some land from her father in the country near Yu-hang the family moved to that place hoping to supplement Mr. Ma's salary by cultivating this land.

Miss Rebecca Wilson and Mrs. Ma, Hangchow, China.

It is difficult for civilized people to realize the extreme hardships of farm life in China. In addition to these necessary difficulties, Mr. and Mrs. Ma and their young sons were quite inexperienced in farming. They drunk the dregs of poverty during the ten years of their life on this farm. The father again lapsed into the drink habit. Of the six children born on this farm, five died in infancy or early childhood, some of them of starvation, others were so weakened by lack of proper food and clothing that they succumed to disease.

In China when a daughter is stubborn the parents generally bring her

Causeway, West Lake, Hangchow, China.

to terms by threatening to marry her to a farmer.

In their time of direst poverty a very great temptation came to Mr. Ma. He was approached by the Mohammedans and invited to join their church and the office of muezzin, with a comparatively good salary, was offered him. He became a Mohammedan and accepted this office. From this time it seems that Mrs. Ma supported herself though her husband continued to give some help to the children till his death which occurred ten years later. No one tells of any death-bed repentance, though Mrs. Ma always carefully explains that he never really believed in the Mohammedan doctrine, but merely entered that church in order to secure the money offered. One could easily imagine that under such circumstances a woman would lose all respect for her husband, but if Mrs. Ma lapsed into that state of mind she never made it known, and always gave him that generous sympathy and friendly toleration she so freely accords to the whole world. During all these troubles she remained cheerful, leading a consistent Christian life, and was the counsellor and guide of the little band of Christians in that place.

When she revisited this place in the winter of 1912, the pastor paid her a high tribute, saying in the presence of the whole congregation, "You honored God in your poverty and now God honors you with prosperity."

On the death of her husband, Mrs. Ma was left with seven children. Four of these were young boys quite dependent on their mother.

About this time I visited Yu-hang and the Christians there recommended Mrs. Ma to me as a Bible woman. She was also recommended to Miss French and Miss Boardman and we brought the matter before the station of Hangchow, but the gentlemen, perhaps not unnaturally, thought that a woman with four children was too heavily handicapped to make a successful Bible woman. The station of Tunghiang had, a greater faith or a greater need, for Mrs. Ma was accepted by them. She soon passed the four re-

quired examinations, and became a very earnest and efficient helper.

When in 1911, Miss Rebecca Wilson was transferred to Hangchow, Mrs. Ma came with her. Miss Wilson has been most generous in sharing her Bible woman with others.

On certain days Mrs. Ma goes out to the College to help Mrs. Warren Stuart in her work in villages of that section; on Fridays she goes with Miss Boardman and Miss Annie Wilson to their three stations on the east of Hangchow; and whenever Mrs. Stuart opens a Bible Training Class for women, whether in country or city, it is always Mrs. Ma who is at hand to give her cheerful assistance.

She is an earnest student and eager to advance in grace and knowledge.

At the age of forty-five she has just gone to take a special course at the Women's Bible School connected with Dr. White's Bible School in Nanking.

Hangchow, China, November 7, 1913.

LETTER FROM SOOCHOW.

MISS ADDIE SLOAN.

SEVERAL of my friends in United States write me they look through each copy of the SURVEY, hoping to find something from me as to whether I ever got back to Soochow, and if so, what am I doing. So I shall be glad if you will publish this to let them know that I did get "very much" back and "plenty of work" on arrival the first week of May.

I taught Bible classes, conducted Sunday school and evangelistic meetings all summer, and am still at it.

During the month of October in addition to this we have had some unusual social functions in our home; in which we find we have had the great pleasure of entertaining sixty-five missionaries, sixty Chinese men and women and fifty-four Chinese children.

Children who come regularly to Miss Sloan's Sunday School.

Miss Sloan's Bible Training School, Hangchow, China.

Several tens of other Chinese called who were not counted as they were not entertained. Fifty-four of the missionaries came to honor Miss Fleming and Dr. Davis on their service anniversaries. Some of the remaining eleven came from Hangchow, Nanking, Kiangyin, Hwaian and Shanghai to Presbytery and some just to see us. These in the ideal October sunshine full of cosmos, dahlias and chrysanthemums make us feel there are worse things than living in China.

There is not time nor ability to describe, neither is there space in the SURVEY for a description of these happy days in our home, however, must speak of the October 2nd occasion, and Presbytery October 14th.

Each housekeeper in the various missions of Soochow is required to take her time in entertaining the Literary Association, composed of all the missionaries living in Soochow, which at present number eighty, besides their twenty or more children, who attend also for the social part of the program. This meeting is held on the first Thursday in each month from October till June and some member of the Association reads a carefully prepared original paper or a translation of some Chinese book or tract. My time came for this entertainment and with it came the finished twenty years of service in Soochow by Miss Fleming and the finishing of forty years of service in China (mostly in Soochow) by Dr. Davis, so we combined these important events in one big celebration. Dr. Davis gave the elaborate paper of the occasion, which only one of forty years could do. But only Miss Fleming in the party (perhaps in China) could say "Twenty years of service without one single furlough." (So thereby she has almost traveling expenses to her credit to pay the first year's appropriation of her new school assistant, Miss Beard, recently appointed to her, if only matters could thus be calculated.) Among the many compliments paid Dr. Davis and Miss Fleming that day were two immense cakes made by Mrs. McCormick on which the Chinese characters for Miss Fleming said "In her teaching and training she has been devotedly diligent, and has not spared her strength;" and the translation on Dr. Davis' cake said, "All of his talents are complete and his reputation extends over the whole east." Mrs. H. C. DuBose sat at Dr. Davis' right that day as she too had been over forty years in Soochow.

The meeting of Presbytery with the Chinese of both Northern and Southern Presbyterians lasted several days and was a most enjoyable affair. It did us all good to have these enthusiastic young preachers and elders with the white-haired missionaries.

I am sending with this a picture of my Bible Training School for Chinese women. This building was used for other purposes during my absence on furlough, but is at its original work again, and also a Chinese bride was married from here the past week. The object of this school is to train church members for voluntary work and to teach heathen women to become Christians, as well as train women who want to become regular Bible women. Consequently a large class of ignorance is admissible, and only those who have taught Chinese women know what it

Eleven of the twenty-two women who study the Bible with Miss Sloan.

means, and yet I know no greater joy than seeing a heathen woman grow into and on in spiritual life, however, slow she may be.

Another picture is eleven of the twenty-two women who study in my Bible classes. All of the twenty-two with one exception, who is supported by the Mission as a helper, work and support themselves. Some study five, some four, some three and some two days each week.

The other picture is thirty children who come regularly to my Sunday School and you remember that in China we have Sunday School on week days as well as Sunday sometimes. There are thirty more children who come very irregularly, besides the women and men, but they are all children so far as Christianity is concerned, unless it be some of the boys who come regularly to Sunday School. I dare say a few of them at Christmas could tell you about every one of the fifty-two international Sunday School lessons for 1913, and also recite the catechism.

Soochow, China, November 1, 1913.

NANKING THEOLOGICAL SEMINARY NOTES.

Rev. P. Frank Price, D. D.

THE Nanking School of Theology was opened on the 23rd of October, four weeks later than schedule time, the delay being on account of the uncertain state of affairs in and around the city. The opening service was held at 10 o'clock on the morning of the 23rd, a timely address being delivered by Prof. H. F. Rowe on "The Man of Five Talents." An unusual number of students were on the ground, and at this writing there are very few missing. There are five new students: one of these is of the Quaker Mission, making the twelfth mission represented in the Seminary.

The hundreds of refugees on the ground during the siege had used up the available water in cisterns

and wells on the place, and because of the long drought there was no appreciable amount of water on the grounds at the opening of the Seminary, and we had to have it hauled in from without the city, about a mile distant. But this inconvenience is as nothing to the suffering among the people at large, and especially among the poor, owing to their losses and the subsequent drought.

Dr. J. C. Garnett and Rev. Frank Garrett, who are at present in America, are much missed in the work of the Seminary. We have a most welcome addition to the teaching force in the person of Mr. Z. Z. Kway, a recent graduate of Princeton Seminary, Princeton, N. J. Mr. Kway's traveling expenses and his support for one year were provided by Mr. John L. Severance of New York. There are eight professors on the ground, among whom the class work is distributed. The schedule of studies has been worked out at the cost of no small amount of labor, because classes have had to be so redistributed, two of our most efficient professors being absent in the U. S. A. The first hour of each Friday morning is given up to the consideration of practical Christian work.

Mr. Stuart last week received a cable from the U. S. A. notifying him of a gift of $5,000 from friends in America. The institution has been carrying a burden of debt just about equal to this amount, and Mr. Stuart, as Treasurer, has been bearing the burden of it, and therefore since the receipt of the cable he has been a more light-hearted treasurer than for a long time past.

Nanking, China, November 1, 1913.

SCHOOL WORK AT CHINKIANG.

MRS. J. C. CRENSHAW.

FOR some time I have been wanting to write you of the boys' school in the city which Mr. Crenshaw started about two years ago. He rented a small place in the city near where five roads intersect, called the Five Road Street, or in Chinese, U tiao kai. At first the small room in the rear of the building was used for the school room, the pupils bringing their own desks or tables and stools as is the Chinese custom. The first room was used as a street chapel and the small room above was the teachers' room. Now it is also used as a school room.

The school was started with a heathen man as teacher but soon it was deemed wise to make a change and Mr. Wang, the present teacher, was employed. The school started with about ten pupils and now it has over forty enrolled.

These little boys can recite all of the Gospel of Mark and some parts of the

A view among the hills, Hangchow, China.

Mr. Crenshaw and his boys' school at Chinkiang, China.

other Gospels, and the catechism, and can sing a large number of hymns—that is they sing the words, but the tune is sometimes a little hard to recognize. They study the International Sunday School lessons regularly and attend Sunday school and church at the West Gate Chapel.

The school seems to be prospering, and we ask for the prayers of all who are interested in the work at Chinkiang. May our Father bless the seed that is being sown in the hearts of these little ones.

I am enclosing a picture of some of the school boys with the teachers and Mr. Crenshaw.

Another school in the city that we are very much interested in is a large school which the Chinese started for the Manchu girls. It is held in an old temple which is no longer used. The two Chinese teachers in charge of the school are Christians and they have invited us to teach English twice a week with the privilege of preaching to the girls and of inviting the women of the neighborhood in to the services.

Mrs. Sydenstricker and Mrs. Hornesberger taught these in the spring, and I am teaching this fall since Mrs. Sydenstricker is so much away from Chinkiang and Mrs. Hornesberger is now at Taichow.

This seems to be a good opening for work among the better class of girls, and it is a work that *only* costs us our time.

Will you pray for us that we may take every advantage of this opportunity and that our Master may make this the means of opening a large work among the girls and women?

These two schools are not very far apart and this gives both the men and the women an opportunity of hearing the Gospel regularly.

Chinkiang, November 8, 1913.

OUR SUMMER VACATION.

Mrs. M. L. Swinehart.

THE summer climate of Korea is delightful up to the first of July. About that time the rainy season and the Oriental summer sun make the rice fields a delight to the eye, but cause climatic conditions very hard to be borne by the American missionary. And he looks about him

A view of Mooten San. This is where the Kwangju missionaries established a summer camping place and named it "The Missionary Survey."

for a retreat from the hot, steamy, germ laden air of the valleys.

Directly in front of Kwangju arises Mooten San, a mountain of 3,500 feet, straight from the valley, its head piercing the low clouds and beyond. "Let us flee to the mountains," said the head of the family, "its altitude makes it an ideal health resort, and its summit is within walking distance." "Never," said the native Koreans, "there are tigers up there, and wild cats, and since most ancient times our ancestors have never lived up there, and if you go you will break Korean custom and offend the mountain spirits all around."

Mrs. L. T. Newland, Kwangju, Korea.

"Don't worry about that," said the missionary, "I'm a 1492 plus 1776 American, and I'm not afraid of your mountain spirits and positively court the sight of tigers, so here's for the first white man's cottage upon Mooten San."

Up the ragged trail, very near the summit, a never-failing spring of purest water trickles down the gray rocks, and here the pioneer's cottage was built. Low mountain thickets of oak, maple, azaleas and other foreign woods furnished the frame work of the cottage which was built Korean style, half way up of stones and mud, while the roof was of straw and reed thatch. The effect was a cross between a bungalow and a South Sea Islander's hut. Doors and windows, and a stone fire place added a touch of civilization. Two sleeping tents were erected, and the family moved up the mountain. No grade had ever been surveyed up the steep hillside, only a narrow path *worn by sandalled feet, over rocks and*

boulders, through thicket and grassy slope marked the way. Horses were ridden *a short* distance, but when the crannies in the great serried ranks of rocks became too narrow for four hoofs to find a stepping place the journey was taken up afoot.

Save for the great gray rocks piercing through the embracing shrubbery, or lying half covered by the encircling vines and grasses, no part of Mooten San is verdure bare. Short mountain oaks and maples, hazel, elm and azalea trees cover its sides, and long undulating slopes of luxurious grasses and ferns climb over the passes, and dispute with the shrubbery, the fertile valley. Above the first pass no human dwelling is found, for the Korean is afraid of this beautiful mountain, and its majesty and evil fame as the haunt of tigers and evil spirits has so overawed him that although the valleys are over populated, terror has prevented the native from occupying the great rich uplands just beyond. The long lush grasses of the slopes when fully grown and dry, in the autumn, form the firewood of the Korean, and at that season thousands of men and boys are upon the hill sides garnering this fuel. But in the summer time the green mountain was all our own, and yet not quite our own, for three Buddhist temples are maintained upon the lower slopes of Mooten San, and we often saw the priests and sometimes the worshipping pilgrims who toil a weary way up to these temples to pour prayers into wooden ears, and offer sacrifices before unseeing eyes.

From one pinnacle could be seen at one time three sides of Mooten San, and three river courses flowing toward the east, the west and the southern seas. And upon clear days the sea itself was visible far beyond the mountain ridges.

Just back of the cottage were huge flat rocks built in ancient times into a wall which had formed the foundation stones of another Buddhist temple now long in ruins. Here one missionary spent hours in quiet study. Around and above, maple, hazel, stunted oak and creeping vines had interlaced a bower. Between the crannies lovely ferns and *thick mosses touched the gray rocks* with living green. Almost could the wanderer believe she was in America, for surely every vine and growing thing was a familiar friend. The tall rocks just back of the cottage were covered with Boston ivy, while tiger lillies, lemon lillies, and purple iris and dozens of other garden flowers were born to blush unseen in the wildest profusion. The flora of southern Korea is almost identical with that of Indiana, or Virginia, though *much more beautiful*. But here the comparison ends for a glance down the valley

Miss Harriett D. Fitch, Kwangju, Korea.

brings into view the temple and a *shuddering sense* of the idols within. Far out over the plain may be counted fifty villages with not one familiar shingled roof in sight. And then when all is quiet in the night time, often the deep growl of a tiger may be heard upon one of the lower hills.

One evening before the rising of the moon, two of the Koreans whom we had brought with us to the mountain top, came into the cabin with white faces. "Do you see those lights," they said in whispers, "those are tiger lights. Tigers in this country have lights that shine from their breasts. When they hear the noise of men those lights go out, and when all is quiet they have the power to light them up again." We smiled and told them to go to sleep, as we knew there weren't any tigers hunting for us that night, and if they kept still the lights would disappear.

Two beautiful red deer were sighted one morning, and we felt sure that plenty of them meant little to fear from hungry tigers.

To sit upon a high pinnacle of rock and look out upon the fifty villages nestling among the low hills and know that thousands like them lie among these mountains, to have been in Korea long enough to realize all the want and poverty, blind misery and human woe that those huts harbor, and in a moment to feel that God is good, that He has a plan for bringing order out of this chaos, blessedness out of wretchedness, to feel that one is in tune with the Infinite, and that he is to have a small part in the elevation of the cross in this dark land is a mountain top experience indeed. Oh, who would not be a missionary in Korea?

Kwangju, Korea, October 20, 1913.

LETTER FROM REV. R. F. CLEVELAND.

PERHAPS the Executive Committee, as well as the readers of the MISSIONARY SURVEY, would like to know of the whereabouts of the party of missionaries who sailed from Philadelphia last July, bound for Africa. When we left America there were eight in the party, six Methodists

This is a group of Methodist missionaries at Brussels, en route to establish a mission in the Congo, adjoining the territory now occupied by our own mission. Bishop Lambuth, of the Methodist Church, at the extreme right, and Rev. W. M. Morrison, of our African mission, third reading to the left, will be easily recognized.

(South), and four Presbyterians. While we were in London, D. L. Mumpower, M. D., with his wife and baby, joined us. He was sent out by the Methodist Board. We have been spending the past two months here in Brussels in French study. Last week Dr. Morrison and Bishop Lambuth joined us here. They spent several days making plans, negotiating with the government in regard to the work in the Congo, and delivering addresses in the Protestant Churches in Brussels and vicinity.

Since our arrival here the Belgium Protestant Missionary Society has been very cordial and hospitable to us. This society sent Miss Von Leancourt, a trained nurse, to Luebo and she has been doing an excellent work there. The same society will send out an industrial man with our party, who will also teach French in our schools at Luebo. This will be a great advantage to our Congo work, as French is almost necessary now.

The Belgium Society gave us a farewell meeting last Thursday evening. All the Protestant churches in Brussels and vicinity co-operated in the meeting and a large crowd was present. Addresses were delivered by Rev. E. F. Cook, D. D., secretary of the Methodist Foreign Mission Board at Nashville, Tenn.; Rev. W. M. Morrison, D. D.; Bishop Lambuth; D. L. Mumpower, M. D., and Mr. Daumery, the missionary who is being sent out by the Society. All of these addresses were interpreted to the French audience by Mr. Kennedy Anet and his son, Rev. Henri Anet, D. D. A similar meeting was held in Antwerp Friday evening. Dr. Morrison and Bishop Lambuth being the principal speakers.

Our party has grown to be so large

Another view of the Methodist Congo missionaries.

that we decided to split up into two crowds. The Lapsley cannot accommodate us all at one time on the up river trip. It would be more profitable to spend the delay here in French study than at Leopoldville. Consequently Mr. and Mrs. Setzer, Mrs. Cleveland and myself will sail three weeks later than the first crowd. Dr. Morrison will accompany Bishop Lambuth and the Methodist party to Luebo, and the Lapsley will return to Leopoldville for us. The first party sailed from Antwerp Saturday, November 8th. They will reach Matodi about November 28th and Luebo perhaps three weeks later. Here the Methodist brethren will pack their luggage preparatory to an overland journey to Wembo-Niama where they will open up a new work upon a concession recently secured from the government by Bishop Lambuth.

Brussels, November 11, 1913.

South of Minas Presbytery, held at S. Joan Nepomoceno. Dr. H. S. Allyn, with hat in front, Moderator; on his right, Rev. Ozias Goncalves and two elders; on his left, Rev. Americo Menezes and elders.

LETTER FROM MISS KEMPER.

TODAY, November 15th, as you may remember, is the Brazilian 4th of July, and I have just returned from a somewhat unique celebration of independence day, arranged by our young native pastor, who graduated in our school here before he entered the theological seminary in Campinas. He borrowed ten little girls from Miss Kilgore and

Horace Allyn Hunnicutt enjoying his sand-pile, Lavras, Brazil.

eleven boys from the Gymnasium, who told in speeches of three or four minutes, the progress of the Gospel in the twenty states of Brazil and in the federal district. Hymns and a lesson from the Bible and prayers came in on the program and finally a brief, but very impressive, sermon from the pastor on the text: "If the Son shall make you free, ye will be free indeed." South America had appealed to the national founders for "festas," and so he had a large audience—a full house. Very little has been made over the "15th" in Lavras. The people all over Brazil are beginning to feel that their republic is not very republican. Their president has disappointed them.

Mr. Gammon has been with you this week. I hope he stirred up your interest—I mean the Committee's interest—in our Lavras work, and that you may be able to do great and liberal things for us. We are approaching the end of the school term and no one is very sad in the prospect of a little rest from class work. Quite a number of changes will be made in the organization of the schools next year, all in the interest of economy, though other interests, I am sure, will not suffer. The various members of our Lavras circle are well, and we hear encouraging reports from Mrs. Armstrong and Miss Lee.

Yours cordially.

NOTES FROM LUEBO.

REV. C. L. CRANE.

WE ARE very happy to welcome back to the "Lapsley," Captain W. B. Scott, who has just returned from furlough in Scotland. Accompanying him were Miss Edda M. Fair and Mr. Edward Dawsett, who comes as engineer for the "Lapsley." Miss Fair will tide over the situation in the absence of a doctor and is already proving herself a most capable trained nurse.

Mr. Scott has been busy getting the steamer in shape for her trips. In her new coat of paint, with cabins varnished, and everything in repair, she is a splendid example of the Scotch energy and thrift. The rains have begun to fill the river and it is hoped that the first trip can be made very shortly. This will no doubt be a very busy season for our steamer. Mr. McKinnon, who has been in charge of her during Mr. Scott's absence, has entered into the evangelistic work at Lusambo.

And "speaking of Lusambo reminds us" that Mr. Bedinger writes very encouragingly of the work. The native Christians in this Catholic stronghold gladly agreed to build the church shed, although the material had to be carried on the shoulders of boys and men for a distance of ten miles. The Commissaire of the District has been very kind to our missionaries, and some of the Belgians in charge of plantations offered them seed and trees for our station.

The other missions of the church are so much better equipped materially than our mission in the Congo, that it might provoke a smile from some of them if we say that we are glad to note certain minor improvements on the station, such as a new corrugated iron roof on the printing office, but to us this means a great deal. We hope that Mr. Hillhouse will discover some kind of building material to equal that of our Korean brethren, and that mud and stick houses will be relegated to the past.

Quite a change is being made in our villages here. Mr. Martin and Mr. Vinson, realizing the importance of getting things in orderly and sanitary condition, are surveying the whole place and getting the native houses into line. When this is completed it will give us an easier village for pastoral work.

We note a statement in the speech of a prominent minister to the effect that Mohammedanism is the menace to us here. This is very wide of the mark, however, as I have never seen but one Mohammedan in all this section and have not heard of any except

Mr. Stevens at Luebo with samples out of the "potato patch."

this one, who happens to be the cook of a State officer, and was brought here in that capacity. The menace to Protestanism here is.—as many know,—Rome. So subtly and yet so thoroughly does she poison the minds of European and native against the doctrines of our religion, it would be difficult to persuade these men and the natives whom she influences to believe that we are otherwise than some class of demons. We shall have more of this afterwards.

Luebo, October 6, 1913.

L. A. DE YAMPERT.

I AM glad to write you a word of "Muoyo" (our greeting) and that we are all well and moving on as usual in our work.

Our mail has just come and we are all feasting on the good things we read from homes and friends. Thrice blessed be the ties that bind our hearts in Christian love and fellowship.

The distance in miles fades in insignificance when we are one in purpose and one in endeavor.

We are so glad of the arrival of Mr. Scott and Miss Fair and also of the young man who is to assist Mr. Scott on the steamer. They have all entered most heartily into the work and we trust each one will be abundantly blessed in health and all good.

One of the first girls of Pantops Home, who is now wife of one of the native evangelists at Luebo. —She was only four months old when she entered the home.

We are all anxious of the recent illness of Mrs. Rochester at Mutoto, which the State doctor pronounced as appendicitis.

The last attack was very severe and with fever for some days, and we were very much alarmed.

The State official at Lusambo was very kind in promptly sending the State doctor from Lusambo and also dispatching word for the Luluaburg physician to go at once to Mutoto when he heard of the severe illness of Mrs. Rochester. The physician at Lusambo, accompanied by our Mr. Bedinger, had gone a day's journey when, on hearing that Mrs. Rochester was better, they returned to Lusambo.

Mr. and Mrs. McKinnon have joined Mr. Bedinger at Lusambo and entered happily upon the work.

Mr. Hillhouse is of untold help in planning the buildings of our new stations.

The State physician from Luluaburg after eaxmination pronounced Mrs. Rochester's trouble as a severe attack of appendicitis, and suggested that she go at once to Leopoldville for treatment, before another attack.

Our steamer will be ready to go to the pool in a few weeks now as the rains have come and no doubt Mrs. Rochester, with her husband, will come from Mutoto here in time to go down on our Lapsley. We hope it

will not be necessary for them to go to London, but the facilities for serious operations are very limited here in the Congo.

We are so glad to hear that Dr. Coppedge is on the way to us and trust he will soon be here at Luebo.

The good work moves on and we are as ever happy to have a share in it.

Luebo, Congo Belge, Sept. 25, 1913.

PERSONALIA.

A letter from Mrs. B. C. Patterson dated October 10th informs us that the condition of Mrs. W. F. Junkin's health makes it necessary for her to return home at once, anticipating her regular furlough by one year. Considering all the experiences of war and famine and brigandage through which the members of the North Kiangsu Mission have had to pass during the last few years, the wonder is that all of them are not victims of shattered nerves and broken constitutions. Mr. Junkin himself has had the experience of a broken hip joint and of a long spell of famine fever in connection with these experiences, and no doubt needs the home rest also, although his name was not mentioned in that connection. They are both not only good workers in the field, but also have the gift of telling about their work at home in an interesting and inspiring way, and their services in this way while at home will be much in demand. We have not yet learned the exact date of their sailing, but suppose they will have already reached home before this number of THE SURVEY is published, and in the name of their multitude of friends in the home land we extend them a cordial welcome.

Since writing the above we have received the announcement of the arrival of Mr. and Mrs. Junkin at Farmington, Mo., where they will remain a short while and then go to Piedmont, S. C., which will be their permanent address.

In a letter written from Lusambo On September 23rd Rev. Robt. D. Bedinger says:

"Rev. and Mrs. A. C. McKinnon arrived here on the 25th of August, having been assigned to this station at the last Mission meeting. Mr. Scott is due at Luebo now to take charge of the steamer again. Mr. Hillhouse has returned to Mutoto after nearly completing here the finest mud house on the entire Mission. We are now living in it although all the finishing touches have not been put on. We are now occupied with putting a fence around the station and building the church. Daily services are held beneath a clump

Miss Helen A. Howard, Trained Nurse, E. B. Hospital, Soochow, China.

of bamboos, the congregations are slowly growing and the outlook is pleasing. We have had the pleasure of receiving into the church eighteen converts during the month. Among these was the chief of an important village, his wife and her sister. More than a year ago he renounced all his "medicines" and a few months ago put away two of his three wives. His examination was splendid."

A letter from Rev. Wm. C. Buchanan states that work on the new building for our girls' school at Nagoya is making good progress, and that when the building is completed we will have the best school plant as to convenience, neatness and durability of any school in the district. This is the building for whose erection the contributions of Children's Day four years ago were devoted. We are sure the children will be glad to have this report of the final outcome of their missionary effort on that day.

A letter from Rev. L. C. McC.

Dr. J. L. King and family (Chinese name, Wang Won-bah) Klangyin, China.

Rev. C. H. Smith, Hangchow, China.

Smythe reports his safe arrival at Kobe on November 18th. Mr. Smythe was welcomed on his arrival by Dr. Fulton and Dr. Myers and two of the Japanese pastors, with the wife of one of these pastors, all of whom came out in the rain to the steamer to meet him. He feels, therefore, that he has somewhat of an "abundant entrance" on his arrival. It is probable that he will spend his first year in language study at Tokyo, but for the present his address will be at Kobe, in care of Dr. Myers.

On December 8th, according to information received from his mother in Atlanta, Ga., Master R. C. Morrow, Jr., became a self-appointed missionary to Mexico. His going to the field depends somewhat on political conditions, concerning which it is impossible at the present to make any satisfactory forecast. At the time of this writing his father remains in unblissful ignorance of his appointment, being cut off from either mail or telegraphic communication with the friends at home while he is standing

guard over our school property at Montemorelos, and doing such missionary work as his hands find to do.

Miss M. E. Craig of Cardenas, Cuba, writes us that there are now 170 boys and girls in attendance at the Cardenas school, a greatly increased number over the attendance of any previous year. The present school room is over-crowded and the Mission is anxious to build an additional room, which would cost about $750.00, in order to accommodate others who are anxious to come. The increase in our school attendance is due in some measure to the dissatisfaction of the people with the school conducted by the Catholic priest, and is made up of children from Catholic families, of course. This is one more demonstration of the fact, which is a fact, that our Protestant work in Catholic countries is not regarded as an intrusion. Our missionaries are usually in friendly personal relations with the people and our school work especially is welcomed and appreciated by them.

Miss M. Emelyn Craig, girls' school, Cardenas, Cuba.

A UNIQUE EXPERIENCE.

MRS. J. L. STUART, SR.

To-day has been a red-letter day in my experience in China, having witnessed a sight that I had hardly hoped to behold with my own eyes, and yet longed to see, namely, the dedication of a church built entirely by the Chinese with their own money, without any help from foreigners. Having accepted an invitation from our Methodist friends to accompany them for this purpose, we started after an early breakfast, Bishop and Mrs. Bashford and myself in chairs, the rest on donkeys, in all about twenty-five Americans, for the village of Tu-chai, about eight miles away. On arriving we were first shown into the home of the rich family through whom this had all come to pass, and I was glad of this opportunity to see the interior of one of these northern houses of the upper class, being so different from anything we see in Central China. All built of brick and enclosed in a substantial brick wall all around the place, of one story and rather low, one division after another separated by little courts, it was truly a patriarchal establishment, a little castle in itself. The apartment to which we were shown belonged to one of the married sons, and seemed to be typical of the others. One whole side was framed in glass, the open window screened with mosquito net, and this side was occupied by the great kang, or family bed, covered with mats,

The opposite wall was piled up with presses and trunks containing the family wealth. There were several clocks and looking-glasses on the tables, and the wall and ceiling were papered white, giving the cleanest effect that I have seen in a Chinese house.

We only stopped a few minutes here, as the family had already gone to the church, about fifty yards away. There we found a great crowd collected outside the gate, showing that something unusual was going on. And indeed it was a big day for that village of three thousand people, to see their head man with all his family dedicating a church to the worship of Jehovah, to them still the "unknown God." The outside seemed a plain brick structure, but within was a nice hall filled with comfortable benches, facing a chancel occupying the whole width, and set off from the rest by the altar rail, above which hung a canopy of white cloth scolloped in red, and looped at the sides. Within was the pulpit on a slightly raised platform. At right angles to this, and facing the pulpit from the side, was a similar hall for the women, where they can take part in the worship, unseen by the men. Two other buildings completed the square court, which was filled with blooming flowers. All these buildings inside were papered white, and the windows screened with mosquito net. On the walls were about a dozen Scripture scenes framed, mostly from the life of Christ, and potted plants were set round in the windows, making altogether a most attractive place of worship.

The services opened about ten o'clock and consisted of singing, prayer and addresses from several missionaries present and their native pastors. Bishop Bashford told them how the Gospel had originally come from Asia, and the Bible was full of Eastern imagery; so instead of the Christian doctrine being foreign, we were simply bringing back their own to them. The dedication service was first read in English according to the Book of Order of the Methodist church; then in Chinese. Last of all was the address by one of the sons of this wealthy family, who in an earnest, almost impassioned, address, gave the history of their family coming to believe in Christ, how the light had come into their hearts one after another, until they were of one heart and soul in their allegiance to the Lord Jesus Christ. At one time during this address he stopped short, overcome by emotion, wiping the tears from his eyes, while every one in the house was deeply affected. The cause of this emotion was the unenlightened condition of his fellow countrymen, and a deep yearning for their salvation. After the service was over, all the men of the family stood up in the chancel and were photographed.

It was a wonderful sight, the old gentleman of more than sixty years, with his white moustache, and his three sons, all over forty years of age, strong, handsome men, with several relatives, seven in all, joyfully testifying to the new life that has come to them in Christ Jesus. They say that the large sums of money (about fifteen hundred dollars) they have been spending on opium, wine and tobacco shall henceforth be devoted to "God and native land."

We ladies passed through the woman's hall to a large room where several round tables were spread with fruit, cakes, confections, and tea, by which we were urged to refresh ourselves. Here we met the women of this wonderful family, who have all accepted the truth, even the married daughter, whose family in another village, are still refusing to believe. On the wall of this room hangs a large photograph of men and women, about twenty in

number, on top of which is printed, "A whole family believing in the Lord." After the refreshments we were taken to see the building where a school for boys is carried on, formerly a dirty old temple, now repaired, painted white, with all the appliances of a model school, including industrial training and gymnasium. This is attended by about fifty boys. Then we were shown the Girls' School, and told the plans for enlarging and improving. These schools are carried on entirely by this family, who give them much personal attention, thinking this the best way to help their country and serve their God.

About 2:30 P. M. I bade farewell to this remarkable family, whom I may not hope to see on earth again; but I shall not soon forget what my eyes saw and my ears heard on that memorable day. A faithful missionary in these parts told how he had wandered up and down this region forty years, in the early days, meeting only with scoff and indifference, the work going on so slowly that his heart was often sore with discouragement; but to-day he was repaid for all his toil and tears by the joy and satisfaction of seeing this church. As we all joined heartily in the closing hymn, "Bringing in the Sheaves," sung in various dialects and English, it sounded like a shout of triumph. My own heart was very full of joy and gratitude, and an earnest prayer went up that we might see the same thing repeated all over this great land of China, especially in our own field around Hangchow, where the seed has been sown for more than fifty years.

Hangchow, August 7, 1913.

P. S.—This article was written at Peitaiho, the seaside resort just opposite Peking, on the east, and is the region where the Boxers ran riot thirteen years ago. The number of ruined houses in this little village by the sea tell of the burning and pillage in those terrible days, besides meeting so many people who were living actors in those scenes and lost their all. The first point of contact with the Gospel resulting in the events narrated above, was the killing of a man in this village by the Boxers because he refused to join them, confessing that he was a Christian. It is possible that this death, known at the time to this influential family, has been on their conscience ever since, and led them on to inquire into this Christian doctrine. Be that as it may, one of the first things that now appeals to them in the line of restitution is to assume the support of this man's family, who have been in great poverty ever since his death, another illustration of how the "blood of the martyrs is the seed of the church."

FOREIGN MISSION RECEIPTS.

December, 1913.

Current funds	$ 35,220 34	
Debt fund	33 45	
Legacies	60 00	
New missionary outfit and travel	190 00	
African Bible translation	5 00	
		$ 35,508 79
Rent from real estate	22 50	
Specials.		
Sundries	39 00	
Kiangyin equipment	2,500 00	
Graybill School	139 77	2,678 77
		$38,210 06

EDWIN F. WILLIS, *Treasurer.*

DO YOU KNOW?

1.—Why our opportunities for Christian work in China are unprecedented?

2.—How President Yuan removed some obstructions in his way?

3.—The best and surest way to develop a missionary church?

4.—Who built the finest mud house in the African Mission?

5.—Who is a self-appointed missionary to Mexico?

6.—Who tried to commit suicide by swallowing a gold ring?

7.—Who honored God in her poverty, and was honored by God with prosperity?

8.—One of the requirements of the "Loving Helpers Society?"

9.—Who has had twenty years of service without a single furlough?

10.—Of a narrow sandalworn path over rocks and boulders?

11.—What "tiger lights" are?

12.—Where the lumber for a church was carried 10 miles on the shoulders of men and boys?

SENIOR PROGRAM FOR FEBRUARY, 1914.

ARRANGED BY MISS MARGARET MCNEIL LY.

Topic—NORTH KIANGSU.

Hymn—Hail to the Lord's Annointed.

Scripture Reading—Rev. 3. Memory verse Rev. 3:8.

Prayer.

Solo—Selected.

Roll Call—Answer with an Echo from North Kiangsu mission meeting.

Minutes.

Business.

Hymn—Selected.

Reading—What Taoism Means to the Chinese Woman.

Topical—Our Young Station, Yencheng.
Large, Prosperous Chinkiang.
Well-to-do Hwai-an-fu
Ts'ng-kiang-pu, our second to the Oldest Station.

Chain of Prayer—"Things to Pray for."

Hymn—Hasten Lord the Glorious Time.

Close with the 63rd Psalm in concert.

SUGGESTIONS.

Ask a good reader to make herself familiar with the leaflet "What Taoism Means to the Chinese Woman," and impersonate the missionary telling the story.

It would add variety to the program to have the women taking part to take the name of one of the missionaries at the various Stations, and give the reports in the first person. Let the Leader introduce each speaker, by her assumed name.

For the Chain of Prayer, have the requests in "Things to Pray for" distributed before the meeting, then let each member read her request aloud, and lead in prayer. Ask that these requests be remembered daily.

The Missionary Review of the World for December has a helpful article "Changing the Unchangeable in China," by Rev. Arthur H. Smith, which would add interest to the program.

THE PRIMA DONNA ON THE SHIP.

REV. E. E. EWIN.

The good ship creaked from stern to stern,
And troubled was the crew;
'Twas lightning flash at every turn,
And thunder's rude "halloo!"
A gracious woman heard,
O'er all that boded wreck,
Wild cries of hopeless dread, that stirred

The motley steerage deck.
From out the grand saloon she went,
To reach the unnerved poor;
The captain learned her kind intent.

And ope'd the battened door.
Smiling, she looked around
Sung some sweet Gospel songs
Bewitched all souls to solid ground
Of faith, where peace belongs.

No more was heard heart-rending sobs:
The pilgrims dried their tears:
And sought to touch her hand, or robe.
Whose message calmed their fears.
The Man of Galilee
That singer's tongue did fill:
The Lord that walks each troubled sea,
And bids our storms "be still!"

Ye souls elect, begirt with faith,
Help us of feebler sort,
When mountain waves, or yawning death,
Contest our way to port.
Enchant us with His word,
Who speaks and 'tis good cheer;
With faith awake, with Him aboard,
There's naught for us to fear.

METHODS OF APPROACH.

TO THE AMERICAN WOMAN.

SOME of us, with the cock-sureness of ignorance, feel that to find a point of contact with the heathen is not so very hard. It would go like this:

"Who made you?"

"You don't know? O then," brightly, "let me tell you! It just happens that the very One who made you made me too, and that is the reason I have come so far to see you, for the way my people heard about it was through someone coming to tell them."

Cannot you see the missionaries smile as they read this bit of inexperience and impertinence? But will *they* tell *us* how to move someone on this side who is indifferent or hostile to foreign missions?

Of course, in the first approach we assume that they are interested, counting upon that impulse we all feel to be what we are expected to be. Not many will interrupt us to say that they are ranged upon the other side, and the contagion of our enthusiasm plus the vital interest of the facts we relate may make them forget if they ever looked askance at our sort of missions. But let your spiritual posture be upon your knees and your face toward God, lest they be of the sort that goes not out but by prayer! Then watch for your opportunity. God will give it even if the first method has failed. Only it is not likely to come by way of argument. Avoid that as you would the plague! Even should you win in argument you have alienated your opponent and added to her store one more reason for hating foreign missions.

"MEN are four.
He that knows not and knows not that he knows not:
He is a fool, avoid him. (!)
He that knows not and knows that he knows not:
He is simple, instruct him.
He that knows and knows not that he knows:
He is blind, enlighten him.
He that knows and knows that he knows:
He is wise, follow him!"

(This is an Arab, not a Christian proverb, and it is for us to modify the third line. There's the rub!)

To which of the three classes does your friend belong? You yourself belong to the fourth, for we *do* know that the heathen need Christ, and we *know* that we know it. Not that this is any credit to us, for we did not invent foreign missions. Left to ourselves we should never have supposed we ought to launch out into foreign missions till home missions were successfully completed. But Christ said: "Go and make disciples of all nations," and we have nothing to do but obey. Here is foundation rock, and often along this will be our best method of approach when we hear of the "futility of foreign missions."

WE CAN NOT SYSTEMATIZE

the approved methods of approach to your friend; we can only suggest and catalogue a few of them:

Put her in a Study Class. We wish to emphasize this guaranteed successful method albeit it smacks of the salt-on-the-tail recipe of our childhood.

Call for her to go with you to a lecture or meeting where you know missions will be adequately presented.

Give her some hard work to do for missions. Many an ardent friend has been made by placing in her arms a little new-born Band or Guild to cherish and train.

Is she enthusiastic over settlement work? Casually mention that missionaries had created social settlements a generation before they were thought of here.

Jane Addams has been clear-sighted enough to see this. Writing of some of her college-mates who went to the mission field, she says in *Twenty Years at Hull-House*:

"Perhaps this early companionship showed me how essentially similar are the various forms of social effort, and, curiously enough, the actual activities of a missionary school are not unlike many that are carried on in a Settlement situated in a foreign quarter. Certainly the most sympathetic and comprehending visitors we have ever had at Hull-House have been returned missionaries; among them two elderly ladies who had lived for years in India, and who had been homesick and bewildered since their return, declared that the fortnight at Hull-House had been the happiest and most familiar they had had in America."

Does she say she is only interested in home missions? Get a subscription from her at once for our twin-sister Cause, not allowing her to be ignorant of our own ardor for home missions.

Is she going around the world? Ask her to be enterprising and visit a mission station on her travels, and thus get closer to the natives of the country than she can by keeping in the beaten track.

THE DAILY NEWSPAPER

is often an admirable missionary leaflet, and it may be the only one your friend can be induced to read. Refer to it often. Provincial as most of our papers are, there are few which do not contain some items which show God's "stately steppings" through the world as He brings in His Kingdom. Correlate the news of the world with that of the church, and with such glorious hymns as *The Church's One Foundation; Onward, Christian Soldiers*, and *The Son of God Goes Forth to War*. An effective hymn to the last tune, for use now, is Mrs. Sangster's *The New China*.

To watch China now is a liberal education in missions to those who read the papers with discerning eyes. Show what the church is planning to do for her in the next three years and if you win a friend for China in this her time of need you will not have lived in vain.

In Africa the missionaries of Christ and those of Mahomet are pitted against one another in a struggle to win that vast continent each for his Master, and a few years will decide the issue. It is sad that every Mahommedan trader is also a missionary, while the trader from Christian countries should so seldom sympathize with missions! Enter Italy and Turkey! Watch how that will affect the issue.

The new woman of the East is still more wonderful than her western contemporary. Keep your eye upon her, and help her to avoid mistakes. There is a wealth of current literature about the Eastern woman and her changing status which would appeal to anyone interested in the woman question at home. Did not Dr. Anna Shaw in the Suffrage procession in New York this year carry a banner which read "Keeping up with China"!

The best method of all is to approach the individual when she is a child. O you women who lightly refuse to be leaders of children's missionary societies! Do you know what you are doing? These children, so willing now to be gathered and organized for foreign missions, are later, if neglected now, to have their hearts filled with prejudices and their judgments warped, and it is such as they who are making this method-of-approach problem the heartrending thing it is!

Never fall into an apologetic manner when speaking of missions. They are the glory of the church, and to serve in them is a distinction. They have passed the trial stage—only some people do not yet realize this.

Last of all, do not be discouraged if you seemed to have failed when approaching others to win them as friends of foreign missions. God will take care of the results. The Kingdom of God cometh not with observation. Missionaries write of their seed-sowing, a continual disappearance of seeds into the ground with nothing to show for it—and then some day, some year, a surprisingly rich harvest.

We too sow seeds and they disappear. We fancy we have alienated our friend in revealing to her our absurd obsession on the subject of missions. But the seed has been planted and will gather to itself all sorts of fostering elements. Newspapers, magazines, lectures, sermons, letters, conversation—things that were unobserved by your friend before you opened her eyes, will now obtrude foreign missions upon her, gradually doing their work. Has it not often been so with you when your attention has been called to some unfamiliar and unwelcome subject? The world seems full of it the next day and forever after, and at last you suddenly realize that what was once *anathema* is now a part of your philosophy of life.—*Rachel Lowrie.*

PROGRESS AT TSINGKIANGPU.

REV. JAMES R. GRAHAM.

YOUR request for a letter came just before we all left for Chinkiang for the "she si"—the wedding of Miss Baskerville and Mr. Yates—in which our station was all so much interested. I thought I would get the letter written on the way down the canal, but those of you who travel on the canal in these tow boats in hot weather will understand that with the room well filled with luggage and people there was not much chance for a letter. You will probably hear from some one else about the wedding, and that everything went off without a hitch of any kind, and that "the happy couple" were started on their way up the river with our blessings and some rice also—some of the latter was placed in the bride's umbrella, and we are wondering when and under what circumstances she opened it up. We poor male men put our wives and sweethearts on the steamer for Kuling or on the train for Shanghai and then took up our journey for home again. With all the ladies and children gone this is not just the liveliest place I ever saw—though with Woods to keep up the conversation and Moffett to keep up the arguments and your humble servant to listen and keep quiet for the crowd, we are managing to get along.

The last two weeks have been quite interesting to us as a station. About six weeks ago we organized our church here and elected two elders and two deacons. The membership has been sufficient for a long time to organize into a church, but we did not have what we considered proper material for officers. For though there have been many good men in the membership there has been a sort of fatality about them, and it has usually been the case that by the time we had them trained enough to undertake the office they either died or moved away. Quite a number of strong Christian men have been lost to us in the past dozen years by death. The four who were elected for the two offices seemed to us to be good men and true, and so after some instruction as to their special duties they were installed two weeks ago. The service was a very interesting one to us as it was the materializing of the hopes of many past years—and I know that the other members of the mission will rejoice with us.

The following week was given up largely to examining applicants for baptism at the communion season which was held on June 29th. I found that the new elders took a great deal of practical interest in the matter, and were of considerable assistance in passing upon the qualifications of the various applicants. About sixty enquirers appeared before us: quite a number from the country did not get in as this is the busy time with them, they being in the midst of wheat harvest. We admitted nine to baptism, three women and six men: among the latter were three school boys. Like the rest of you we are pretty slow about admitting to baptism here, and most of these people had been on the enquirers' list for several years. This makes twenty-one who have been admitted since the beginning of the current year: twenty-four, I think it is, since the last mission meeting.

The medical work has been especially heavy this spring, and it has kept up until now. Usually when the hot weather comes on the number of patients falls off, but it is not markedly true this summer. Dr. Woods is just about giving out his contract for a new hospital—and it is going to be a very good one I think. The doctor has put a good deal of thought and study on his plans, and it should result in a con-

venient building well adapted for his purposes. The chapel and Sunday services have been better attended than ever before. We have had to divide the morning services, putting the orphans and school boys into a service of their own, also have had to have two Sabbath schools, and in addition the ladies have another Sabbath school in connection with their afternoon service in the women's chapel. The ladies have also been forced to divide their Sunday afternoon services and now a regular service is held in the girls' school, partly for the girls but mainly to relieve the crowds at the other regular service. We have always held separate services for men and women in the afternoon and in the week days. The Sunday night service is entirely in the hands of a committee of Chinese men —both the Sabbath schools are officered by the Chinese Christians.

We have helpers or colporteurs at three of the out-stations, and are planning to put one at another station for the summer.

I think that we are better equipped for work here now than we have ever been in the previous history of the mission, and we can see the results of it in the condition of things. It makes me sort of sick when I think of the wretched equipment with which we have been struggling along all these years—but I see better times ahead—God grant it may be true!

NATIONAL BIBLE SOCIETY OF SCOTLAND.

The National Bible Society of Scotland put into the hands of the Chinese last year 1,935,099 volumes of the Scriptures. The following note of appreciation was received from Mr. Tong-Shao-Yi, the ex-Prime Minister of China, by the agent of the society at Tientsin:

"*Dear Mr. Annand*,—Permit me to send you herewith the sum of $200. with the request that you will be so good as to hand it to your society as an appreciation, from a private citizen, of the valuable work that your society has done, and is continuing to do, for the good of my countrymen. The amount I am sending is, though a trifle, given with the genuineness of a well-wisher for the everlasting prosperity of the noble work which your society is doing. With regards, yours sincerely,

(Signed) "TONG-SHAO-YI.

"26th November, 1912."

"If any man will come after me, let him deny himself"---Matt.16:24

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AFRICA—CONGO MISSION. [37]

Ibanche. 1897.

Rev. and Mrs. J. McC. Sieg.
Rev. and Mrs. A. L. Edmiston (c).
Rev. and Mrs. H. M. Washburn.

Luebo. 1891.

Rev. W. M. Morrison.
Rev. and *Mrs. Motte Martin.
Dr. and *Mrs. L. J. Coppedge.
Rev. and Mrs. L. A. DeYampert (c).
Miss Maria Fearing (c).
Rev. and Mrs. G. L. Crane.
Mr. T. J. Arnold, Jr.
Mr. and Mrs. W. R. Scott.
Mr. and Mrs. A. H. Setzer.
Miss Elda M. Fair.
Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. N. G. Stevens.
Mr. W. L. Hillhouse.

Mutoto.

Rev. and Mrs. Geo. T. McKee.
Rev. and Mrs. A.A.Rochester (c)
Rev. and Mrs. J. W. Allen.
Rev. Plumer Smith.

Lusambo.

Rev. Robt. D. Bedinger.
Rev. and Mrs. A. C. McKinnon.

E. BRAZIL MISSION [15]

Lavras. 1893.

*Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. A. F. Shaw.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
Miss R. Caroline Kilgore.

Alto Jequitiba. 1900.

Mrs. Kate B. Cowan.

Bom Successo.

Miss Ruth See.
Mrs. D. G. Armstrong.

W. BRAZIL MISSION. [10]

Ytu. 1909.

Rev. and Mrs. Jas. P. Smith.

Braganca. 1907.

Rev. and Mrs. Gaston Boyle.

Campinas. 1869.

Rev. and Mrs. J. R. Smith.

Itapetininga, 1912.

Rev. and Mrs. R. D. Daffin.

Descalvado. 1908.

Rev. and Mrs. Alva Hardie.

N. BRAZIL MISSION. [11]

Garanhuns. 1895.

Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.

Pernambuco. 1873.

*Miss Eliza M. Reed.
Miss Margaret Douglas.
Miss Edmonia R. Martin.
Rev. and Mrs. W. C. Porter.

Canhotinho.

Dr. G. W. Butler.
Mrs. G. W. Butler.

MID-CHINA MISSION. [71]

Tunghiang. 1904.

Rev. and Mrs. J. Y. McGinnis.
Rev. and Mrs. H. Maxcy Smith.
Miss R. Elinore Lynch.
Miss Kittie McMullen.

Hangchow. 1867.

Mrs. J. L. Stuart, Sr.
Miss E. B. French.
Miss Emma Boardman.
Miss Mary S. Mathews.
*Rev. and Mrs. George Hudson.
Miss Venie J. Lee, M. D.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Mr. S. C. Farrior.
Rev. G. W. Painter, Pulaski, Va.

Shanghai.

Rev. S. I. Woodbridge.

Kashing. 1895.

Rev. and *Mrs. W. H. Hudson.
Dr. and Mrs. W. L. Venable.
*Rev. and Mrs. J. M. Blain.
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
Dr. and Mrs. A. C. Hutcheson.
Miss Elizabeth Corriher.

Kiangyin. 1895.

Rev. and Mrs. L. I. Moffett.
*Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
Miss Rida Jourolman.
Mrs. Anna McG. Sykes.
Miss Ida M. Albaugh.
Miss Carrie L. Moffett.
Miss Mildred Watkins.

Nanking.

Rev. and Mrs. J. L. Stuart, Jr.
*Dr. and Mrs. R. T. Shields.
Rev. and Mrs. P. F. Price.

Soochow. 1872.

Mrs. H. C. DuBose.
Rev. J. W. Davis.
Dr. and Mrs. J. R. Wilkinson.
Dr. J. P. Mooney.
Miss S. E. Fleming.
Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
Rev. R. A. Haden.
*Mrs. R. A. Haden.
Miss Helen A. Howard.
Miss Millie S. Beard.

Changchow. 1912.

Rev. C. H. Smith.

NORTH KIANGSU MISSION. [59]

Chinkiang. 1883.

Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Crenshaw.
Rev. and Mrs. T. L. Harnsberger.

Taichow. 1908.

Rev. and Mrs. C. N. Caldwell.

Hsuchou-fu. 1897.

Rev. Mark B. Grier.
Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFayden.
Rev. and Mrs. Thos. B. Grafton.
Rev. and Mrs. Geo. P. Stevens.
Rev. F. A. Brown.
Miss Charlotte Thompson.
Rev. and Mrs. O. V. Armstrong.

Hwaianfu. 1904.

Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.

Yencheng. 1909.

Rev. and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock.

Sutsien. 1893.

Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
*Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.

Tsing-kiang-pu. 1887.

Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. James B. Woods.
*Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Miss Nellie Sprunt.
Rev. Lyle M. Moffett.

Haichow. 1908.

Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. A. D. Rice.

CUBA MISSION. [10]

Cardenas. 1899.

Mrs. J. G. Hall.
Miss M. E. Craig.
Mr. and Mrs. E. R. Sims.

Caibarien. 1891.

Miss Edith McC. Houston.
Miss Mary Alexander.
Rev. and Mrs. R. L. Wharton.

Placetas. 1909.

Rev. and Mrs. H. F. Beatty.

JAPAN MISSION. [36]

Kobe. 1890.

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
*Rev. and Mrs. W. McS. Buchanan.

Kochi. 1885.

Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.
Miss Sala Evans.

Nagoya. 1867.

Rev. and *Mrs. W. C. Buchanan.
Miss Charlotte Thompson.
Miss Leila G. Kirtland.
Rev. and Mrs. R. E. McAlpine.

Susaki. 1898.

Rev. and Mrs. J. W. Moore.

Takamatsu. 1898.

Rev. and Mrs. G. M. Erickson.
Rev. and Mrs. A. P. Hassell.
Miss M. J. Atkinson.

Tokushima. 1889.

Rev. and Mrs. C. A. Logan.
Miss Lillian W. Curd.
Rev. and Mrs. H. C. Ostrom.

Toyohashi. 1902.

Rev. and Mrs. C. K. Cumming.

Okazaki. 1912.

Miss Florence Patton.
Miss Annie V. Patton.

KOREAN MISSION. [76]

Chunju. 1896.

Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Dr. and Mrs. T. H. Daniel.
Rev. and Mrs. L. O. McCutchen.
Miss Sadie Buckland.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanne A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler.
Miss Lillian Austin.
Mr. and Mrs. F. M. Eversole.

Kunsan. 1896.

Rev. and Mrs. Wm. F. Bull.
Miss Julia Dysart.
Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.
Rev. and Mrs. J. K. Parker.
Rev John McEachern.
Mr. Wm. A. Linton.

Kwangju. 1898.

Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary L. Dodson.
Mrs. C. C. Owen.
Rev. and Mrs. L. T. Newland.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Mr. William P. Parker.
Miss Elise J. Shepping.
Miss Harriet D. Fitch.

Mokpo. 1898.

Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
*Rev. and Mrs. W. B. Harrison.
Rev. and Mrs. J. S. Nisbet.
Miss Ada McMurphy.
Miss Lillie O. Lathrop.
Rev. and Mrs. P. B. Hill.
Dr. and Mrs. R. S. Leadingham.

Soonchun. 1913.

Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.
Miss Meta L. Biggar.
Miss Lavalette Dupuy
Miss Anna L. Greer.
Rev. and Mrs. C. H. Pratt.
Dr. and Mrs. H. L. Timmons.
Rev. and Mrs. J. C. Crane.

MEXICO MISSION. [11]

Linares. 1887.

Rev. and Mrs. H. L. Ross.

Matamoros. 1874.

Miss Alice J. McClelland.

San Benito, Texas.

Miss Anne E. Dysart.

Brownsville, Texas.

Rev. and Mrs. W. A. Ross.

Montemorelos. 1884.

Mr. and *Mrs. R. C. Morrow.

C. Victoria. 1880.

Miss E. V. Lee.

Tula. 1912.

Rev. and *Mrs. J. O. Shelby.

UNASSIGNED LIST. [3]

Africa.

Rev. T. C. Vinson.
Rev. S. H. Wilds.

Japan:

Rev. L. C. McC. Smythe.

RETIRED LIST. [10]

Brazil.

Mrs. F. V. Rodrigues.
Mrs. R. P. Baird.

Cuba.

Miss Janet H. Houston.
Rev. and Mrs. J. T. Hall.

Japan.

Miss C. E. Stirling.
Mrs. L. R. Price.

Korea.

Mrs. W. M. Junkin.
Dr. W. H. Forsythe.
Miss Jean Forsythe.

Missions, 10.
Occupied stations, 53.
Missionaries, 336.

*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.

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W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo. Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. Brazail.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—Mid-China Mission.—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai— "Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chiniang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Usuchou-fu—"Care Southern Presbyterian Mission, Hsuchou-fu, via Chinkiang, China." For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu—, via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setsu Province Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya.—"Nagoya, Owari Province Japan." For Susaki—"Susaki, Tosca Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."

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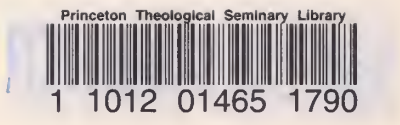

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